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"It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society of Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease." SIR WM. JONES.

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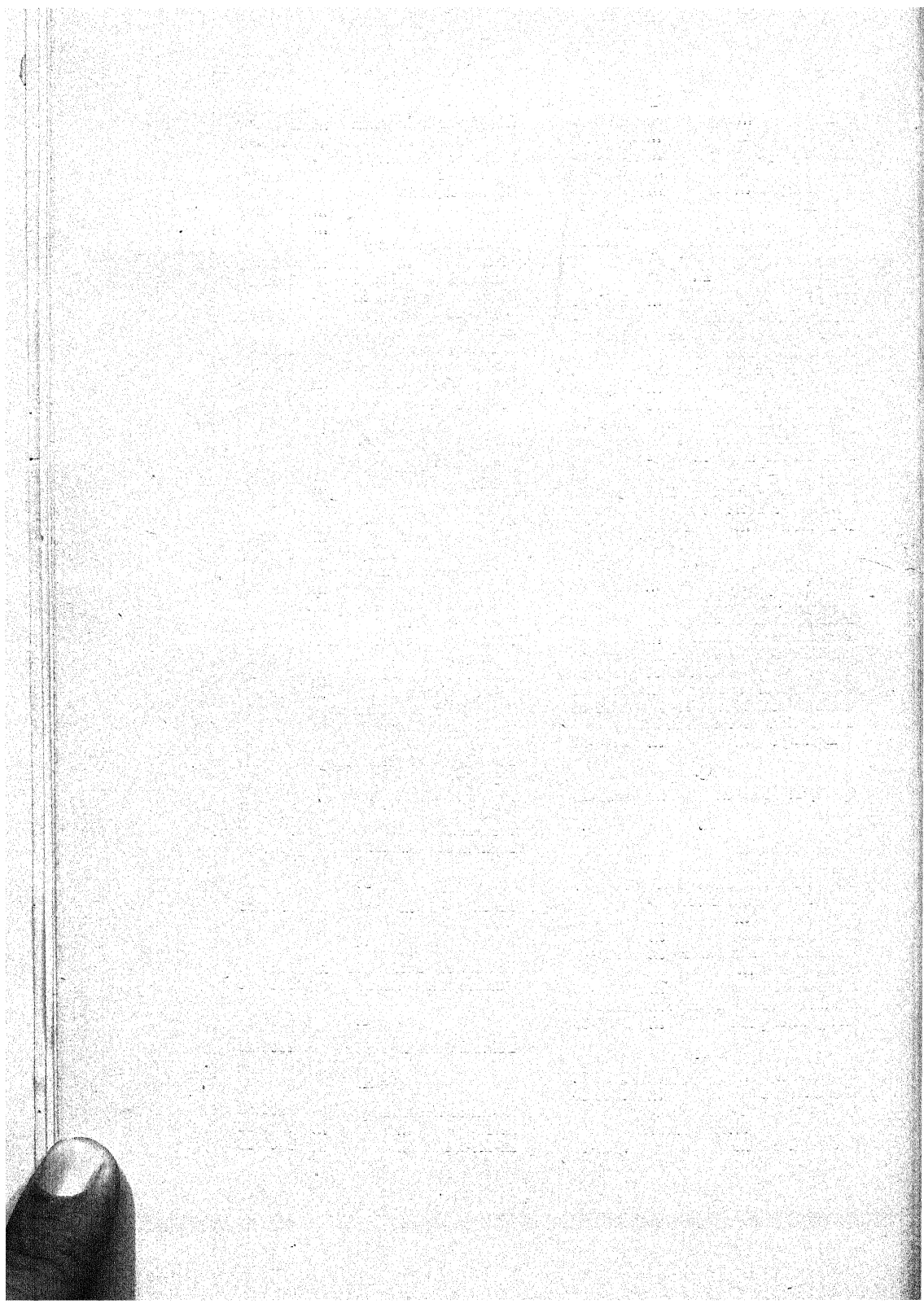
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I.—Notes on the Raṅgārī caste in Barār.—By CAPTAIN WOLSELEY
HAIG, I.S.C.

[Received 8th May. Read 7th June, 1899.]

The Raṅgārīs are dyers by trade. The derivation of the name is obvious.

The caste, like many others, claims a *Kṣatriya* descent. They account for their having lost caste as *Kṣatriyas* by saying that, when the *Kṣatriyas* were destroyed by Paraśu-rāma, their ancestor gave himself out to be a dyer, and not a warrior, and thus escaped the wrath of the hero. In spite of this claim to a *Kṣatriya* descent the *muñj* ceremony is not performed in the caste, nor is the sacred thread worn.

The original home of the caste was Gujarāt, and Mahēsar was the principal town occupied by them. The period at which they left Gujarāt is variously given; some say that the caste emigrated five hundred years ago, others give "seven generations" as the period that has elapsed since they left their home. The cause of their emigration was the tyranny of the ruler of the land, but who that ruler was is very doubtful. Some say that he was a Hindū *rāja*, whose name is no longer remembered. Others tell a more circumstantial, but less probable story to the effect that they were driven forth in the reign of Akbar. Akbar, or more probably the *Sūbadār*, or local governor of

Gujarāt, resolved to tax the Raṅgārīs, who seem to have been in those days dyers of silk, to the extent of five *ser* of silk per household. The head man of the caste, who had large stores of silk in his house, told the tax-gatherers, when they visited him, that he had no silk. They proceeded to search the house, whereupon the Raṅgārī threw a lighted torch into his stores of silk, and destroyed the house and all that was in it. Possibly some such incident as that which caused the rebellion of Wat Tyler occurred. Gujarāt was no longer a safe place of residence for the Raṅgārīs, and they migrated southwards, stopping for some time at a place called Pāl, said to be situated on the borders of Gujarāt, and ultimately reaching Barār.¹ There is another legend which attributes the emigration of the Raṅgārīs from Gujarāt to the tyranny of a Mohammedan king, whose name is not given. A certain Raṅgārī discovered the dyeing properties of turmeric and *āl*. On his going to pay his devotions to the goddess Hīṅglāj Dēvi, a deity specially honoured among the Raṅgārīs, she appeared to him, and ordered him to prepare each week a vat full of turmeric dye and a vat full of *āl* dye, promising him at the same time that all the clothes which he could put into those vats in the course of the week should be properly dyed. The condition attached to the promise was that, if anybody at any time asked him how much cloth he had in his vats, or seemed to impugn in any way the power of the goddess to work miracles for her devotees, he was at once to remove the cloth from his vats and dye no more until the following week. A certain Mohammedan king, who reigned, according to the oral tradition, "about five hundred years ago," heard of the goddess' promise, and, apparently in order to test her power, ordered the Raṅgārī to dip a live sheep in one of his vats and dye it. This being beyond the terms of the promise, the Raṅgārī visited the temple of Hīṅglāj Dēvi, and sought her guidance. She ordered him to obey the king and have no fear for the result. The sheep was accordingly successfully dipped, and the king was convinced of the truth of the promise, but the Musalmāns, probably attributing the success of the experiment to sorcery, inaugurated a wholesale persecution of the Raṅgārīs, with the result that the caste was forced to leave Gujarāt.

This legend is an example of the chronology with which those interested in collecting the oral traditions of the people must expect to be regaled. It is quite clear that two totally distinct legends have been welded into one. The Raṅgārī who discovered the dyeing properties of *āl* and tumeric is said to have been a *Kṣatriya*. He therefore lived at the time of the destruction of that caste by Paraśu-rāma, if not before

¹ Since leaving Gujarāt the Raṅgārīs have, they say, lost the art of dyeing silk.

it. But the legend makes him a contemporary of a Mohammedan king who reigned in Gujarāt no more than five hundred years ago. Perhaps we should understand that the Raṅgārī, who was called upon by the king to give ocular demonstration of the miracles which the goddess used to work in his favour, was a lineal descendant of the Kṣatriya-Raṅgārī to whom the promise was originally made. The whole story, however, is so vague and confused as to render conjecture profitless. The story of the discovery of the dyes, and of the goddess' promise to the discoverer, finds its counterpart in numerous legends regarding the beginnings of caste occupations in India and of various industries in other lands.

There seems to be little doubt that Gujarāt was the original home of the Raṅgārīs of Barār. Some members of the caste still make pilgrimages to the temple of Hīṅglāj Mātā, otherwise called Hīṅglāj Dēvī and Hīṅglāj Bhavānī, in Gujarāt. The temple, they say, is situated "on the far side of Dwārakā." Bhāṭs still come from Gujarāt to keep the Raṅgārīs of Barār posted up in their genealogy. Those who cannot afford to make a pilgrimage to Gujarāt substitute for it a pilgrimage to the temple of Rāṇukā Dēvī, who is said to be identical with Hīṅglāj Dēvī, at Māhūr in the Nizām's Dominions, close to the borders of the Wun and Bāsim districts of Barār. Raṅgārīs are also said to use many Gujarātī words in conversation with one another, but, however this may be, none of them in Barār now speak Gujarātī. Like the rest of the Hindū inhabitants of Barār, they speak Marāṭhi.

Other deities specially patronized by Raṅgārīs are Khandobā and, if he too may be called a deity, Dāwal Malik or Shāh Dāwal. The former is a Hindū god extensively worshipped in the Dakhan, and the latter is a Musalmān *pīr*, or saint, who has his principal shrine at Uprāl, in the Daryāpur Ta'alluqa of the Ilīepūr district in Barār. For a singularly confused account of this "saint," who has other shrines in Barār besides that at Uprāl, the "Berar Gazetteer" (p. 151) may be consulted. A fair is held in his honour at Uprāl every Thursday, and a large fair once a year, in April. The Raṅgārīs are not singular among Hindūs in paying honour to this *pīr*. They attend at his shrine and sacrifice goats to him.

Raṅgārīs, like most other castes in Barār, give the number of their endogamous sub-divisions as twelve-and-a-half, that is to say, twelve sub-divisions and one other consisting of the illegitimate offspring of a Raṅgārī man with a woman of the caste, and the descendants of such offspring. I have never met a Raṅgārī who was able to detail all these sub-divisions, and I am inclined to believe that the number given is fanciful, the statement being made merely in deference to prevailing

custom. The only names of such sub-divisions which I have been able to ascertain are the following :—

1. भावसार (Bhāvasār).
2. नामदेवशिपा (Nāmdēvaśipā).
3. श्रावगी (Śrāvagī).
4. निळली (Niḷali).

The only Raṅgārīs whom I have met in Barār (and I have visited all the principal towns in which they are settled,) have been members of the first-named sub-division. My information regarding the other sub-divisions is therefore scanty, and probably inaccurate. I incline to the belief that the Bhāvasārs are, perhaps with a few exceptions, the only Raṅgārīs now indigenous in Barār, and that such knowledge of the other sub-divisions as is possessed by them is legendary, being probably derived from their Bhāṭs.

Nāmdēvaśipās are said to be found in the Nimār District, C.P. Bhāvasārs say that they and the Nāmdēvaśipās will eat and drink together. The Śrāvagī sub-division seems, according to the accounts given by Bhāvasārs, to be inferior in social status to the two sub-divisions first named. They are said to regard the Bhāvasārs as *gurus*, and the Bhāvasārs will not eat from their hands, though the Śrāvagī will eat from a Bhāvasār.

With regard to the fourth sub-division Mr. E. J. Kitts, in the Barār "Census Report" (1881), says that they are sometimes regarded as a sub-division of the Raṅgārīs, but that the name is probably that of an occupation rather than a caste sub-division. I believe that he is right. The word means "an indigo-dyer." I may remark here that none of the Raṅgārīs in Barār have any scruples regarding the use of black and blue dyes; colours which are frequently objected to by Hindus. They say, however, that their ancestors would not use such dyes, and that they themselves feel that they have to some extent lost caste by using them.

The "half caste" consisting of illegitimate children and their descendants are known either by the usual expressive name of *Akaramāse*, (*i.e.* 'short weight,' 'eleven *māsas* to the *tola*'), or as *Dāśisarkē*. They retain their father's or ancestor's surname, but do not belong to his sub-division. *Akaramāsēs* may marry only among themselves.

The illegitimate offspring of a Raṅgārī man by a woman of another caste are sometimes called *Raṅgārī Kṛṣṇapakṣīs*, but they have no position whatever in the caste.

Lād Raṅgārīs, otherwise known as *Sahuji Raṅgārīs* are also found

in Barār. They are Jainas by religion, and like the Bhāvasārs came from Gujarāt. They affix *sā* to their names, like the Sahuji Kalals and Sahuji Tēlis.

Exogamous sub-divisions consist of clans bearing the same surname. That is to say, two people of the same surname cannot intermarry. The following are some surnames among the Bhāvasārs:—Pañwār, Jādhav, Pimpate, Ambēkār, Dhārō, Khētē, Parulkār, Dēvatālū, Khayarē, Bābhūlkar, Nāgōlkar, Bhārōtē, Bāekar, Phuṭānē, Wālē. It will be observed that some *Kṣatriya* clan names are retained.

In religion the Raṅgārīs are now orthodox Hindūs with the exception of a few who have adopted the tenets of the Mahānubhava sect; but they say that they were formerly Jainas, and remained so till about a hundred years ago, when they adopted Brahmanism as a matter of policy, owing to its being the predominant religion. It may be doubted whether their conversion to Brahmanism was so recent as this, but if it were so, the fact is worthy of note. The Raṅgārīs of Barār say that those of the caste who remained behind in Gujarāt are still Jainas, and perhaps it is from Gujarāt that the Lād Raṅgārīs come, but I have not been able to ascertain the truth on this point.

The religious observances of the caste generally are those of orthodox *Sūdras*, and they have few peculiarities, submitting themselves generally to the Brahmans. They are allowed to eat goat's flesh and fowls, and to drink *mahūā* liquor, but not *tārī* or *señdī*. Drunkenness is by no means common.

Pardēsī is sometimes given as the name of an endogamous sub-division of the Raṅgārī caste, but this is a name which would be applied indiscriminately to all Hindū dyers coming to Barār from other parts of India,—men who might belong to castes connected with the Raṅgārīs by nothing but a common occupation.

The Raṅgārīs say that the ancestors of the Mohammedan dyers, known in Barār as *Raṅgrēz*, a Persian compound word meaning “dyer,” were servants to Raṅgārīs, and, having learnt the trade, set up in business on their own account. It may be, however, that these men are the descendants of Raṅgārī converts to Islām.

The Bhāvasār Raṅgārīs recognize the authority of local elders, who are elected by a *pañcāyat*, the office being neither hereditary, nor confined to any particular family, as is so often the case in other castes. Mr. Kitts, in the Barār “Census Report,” (1881), styles these head men *caudharī*, (चौधरी), but the title by which they are known in the caste is *mahājan* (महाजन), or, according to another account, *mihtar*, (मिहतर). The authority of these social leaders is confined to sum-

moning and presiding over *pañcāyats* and caste gatherings, and they are not permitted to issue orders or to decide disputed questions on their own authority. Another duty which devolves upon them is that of shewing hospitality to their *Bhāṭs*, and also to travelling Raṅgārīs who may visit their villages for purposes of trade. In the case of the latter it is the duty of the host to act as referee in all the business transactions of his guest with the people of the place, to receive any sum due from or to him, and to deliver it to the proper payee.

The whole caste is, of course, endogamous, as are the great subdivisions already mentioned. The exogamous subdivisions have been defined. But, though a man may not marry a woman related to him on his father's side, the rule being carried so far as to prohibit marriages between people bearing the same surname, even though no known relationship may exist between them, he may marry a girl related to him on his mother's side—even his maternal uncle's daughter. Marriages between orthodox Raṅgārīs and those who have adopted the tenets of the *Mahānubhavas* are not permitted.

Polygamy is permitted, but is the exception rather than the rule. A man may marry two sisters, even though both be living at the same time. The senior wife is the wife first married, and wives subsequently married are expected to respect and obey her. When the husband goes to worship at any temple, he is accompanied by the senior wife alone. Her consent, too, must be sought and obtained in all arrangements for the marriage of the children, whether they be her own or those of the other wives. The wives, when there are more than one, commonly live together in the same house, but a man sometimes finds it necessary, in the case of incompatibility of temper between the wives, to provide separate accommodation for them.

Infant marriage is the rule in the caste. Females are married usually between the ages of five and ten years, and must be married before they reach the age of twelve. The bridegroom is, as a rule, two or three years older than the bride, but some young men are not married till they reach the age of twenty. Infant marriages are not voidable, even should they not have been consummated.

The betrothal ceremony, which is not irrevocable, is known as *sagāi* or *sākṣigandh*. The relatives of the bridegroom visit the village of the bride, where the members of the caste are assembled together in the house of the bride's parents. The family Brāhman is also summoned, and reads various *mantras*. The father, or nearest male relative of the boy, applies some *akṣad* to the girl's forehead, and also to the boy's, should he be present, which is not necessary to the due performance of the ceremony. The relatives of the boy and girl then

exchange presents, which consist of clothes for the girl and boy respectively, and a cocoa-nut. *Pān supārī* is then distributed to all present, and the ceremony is complete.

During the marriage ceremony the bride's maternal uncle stands behind her and the bridegroom's maternal uncle behind him. The *maṇḍap*, or shed in which the ceremony takes place, is known by the name of *bavalē* (बवल्ले), and is constructed by the maternal uncle of the bride. During the ceremony a basket full of cooked rice is handed to the maternal uncle of the bride, who, taking it in his hands, dances for a short time. The basket is covered by the bridegroom's father with a cloth, in the corner of which some money is tied, the cloth being thrown over the basket in such a way as to hide the contents. The rest of the marriage ceremony differs in no way from the marriage ceremonies of ordinary *Sūdra* Hindūs, and the duties of the respective maternal uncles are henceforward confined to seeing that their charges follow the directions of the officiating Brāhman. The parts played by the maternal uncles of each party are worthy of note.

Divorce is allowed. A man may divorce his wife for unchastity. The question is decided by a caste *pañcāyat*, and the husband delivers to his wife a deed of divorce. No special ceremony is observed. A woman cannot obtain a divorce from her husband unless he be impotent. The case is decided by a caste *pañcāyat*, and the husband, should the decision of the *pañcāyat* be against him, must deliver to his wife a deed of divorce.

The levirate does not prevail among Raṅgārīs, that is to say, a younger brother does not take to wife the widow of his deceased elder brother. Widows and divorced women may re-marry by the ceremony called *pāt* or *mōhtur*. The status of a woman thus re-married is inferior to that of wives who were married as virgins, but the offspring of such a marriage is considered legitimate, and they enjoy the same social privileges as the children of wives married by the *lagna* ceremony. I have been told by some that the children of *pāt* or *mōhtur* marriages have no rights of inheritance as against the children of *lagna* marriages, and by others that both have equal rights of inheritance; but, inasmuch as even those who have both *lagna* and *pāt* wives generally find it necessary to make some special provision for the children of the latter, and the children of *pāt* marriages cannot be received in adoption, I believe that the former account is correct. *Pāt* or *mōhtur* marriages are probably entered into, as a general rule, by men whose *lagna* wives are dead or barren, merely from a desire to beget legitimate offspring without incurring the expense of a second *lagna* marriage.

A Raṅgārī kept by a man as his mistress is put out of caste,

whether the man be a Raṅgārī or a member of another caste. She may be re-admitted to caste after the dissolution of the connexion, provided her protector was not a Mahār or Māṅg, or a member of one of the scavenger castes. On her re-admission to caste a lock of hair is cut from her neck. A Raṅgārī keeping a mistress is not out-casted, unless the mistress belong to one of those castes whose touch is supposed to be pollution, such as the Mahārs and Māṅgs. In that case he is put out of caste, and is not re-admitted until the connexion is dissolved, and then only on the terms decided on by a *pañcāyat* presided over by the *mahājan*. The purification ceremony (*Suddha*) is performed by a Brāhman. The term for a man put out of caste is *Parthiband*.

The caste follows generally the Hindū law of marriage, adoption, and inheritance. Neither illegitimate children nor the offspring of *pāṭ* marriages may be adopted.

As soon as a girl attains puberty a ceremony called *garbhadan* or *datibharan* is performed. She is regarded as unclean for four days, and is made to sit and take her meals apart from the family. At the end of that time she is bathed by the females of her family, and presents are made to her by the members both of her own and her husband's families. She then dresses herself in her best clothes and puts on all her jewels. Her marriage must be consummated within twelve days of the day on which she was bathed. An auspicious day is appointed by the Brāhman, and on the day fixed he comes and recites certain *mantras*. In the evening the girl is conducted to the bridal chamber, and the women of the family and the female guests sing *epithalamia*.

Among the well-to-do a feast, called *dohate jēwan*, is given to a pregnant woman once in every month from the fifth to the ninth months of her pregnancy, and on each occasion she is allowed to choose her own fare, in the belief that, if she is allowed to satisfy her craving for particular dishes, a healthy child will be born. During labour the pregnant woman is attended by a nurse or midwife as well as by her mother, mother-in-law, and other elderly females of the family. On the birth of the child no peculiar ceremonies are observed, but if it be a boy sugar and *pān-supārī* are distributed among members of the caste.

The corpses of married persons of either sex, whether adults or not, are burnt, and those of the unmarried are buried. The corpses of married persons are buried only when the relatives of the deceased are too poor to afford fuel. Corpses are buried at full length, lying on the back, with the head to the south and the feet to the north.

On the third day after a corpse has been burnt the nearest male heir of the deceased, taking his caste fellows with him, goes to the pyre, and, having had his head and moustaches shaved, bathes in the river,

and, with his clothes still on him, goes to the pyre, collects the ashes and throws them into the river. If he be well-to-do, he separates the bones from the ashes and sends them to some convenient shrine or temple, near which they are interred, a small *samādh* being often erected over them. Otherwise the bones are thrown into the river with the ashes.

The *Srāddha* ceremony is performed, as among other Hindū castes, twelve days after death. A Brāhman is sent for, who takes the heir of the deceased to the nearest river, where he bathes ceremonially. When he has bathed, the Brāhman takes him to a tree, under which offerings of nuts, flowers and fruits are made to the gods. *Pinḍas* of boiled rice are then made, and offered to the spirit of the dead. These should be devoured by the crows, but should no crows come, an image of a bird is made in clay, and is set close to the *pinḍa* as though in the act of eating it. The heir and family of the deceased are ceremonially unclean until the *Srāddha* has been performed. That ceremony, with the bathing which accompanies it, purifies them.

In the case of childbirth the mother, her husband, and the whole family are ceremonially unclean for a period of ten days. At the end of that time they bathe and give a feast to members of the caste, and are then re-admitted to social intercourse.

Menstruation causes a woman to be ceremonially unclean for a period of four days. At the end of that time she bathes and is clean.

Beyond what I have mentioned I have been able to discover nothing peculiar in the social and religious observances of the Raṅgārīs. They seem to be a respectable and orthodox *Sūdra* caste of Hindūs.

The Legendary account of Shāh 'Abdu'-r-Rahmān-i-Ghāzī, the warrior Saint of Barār.—By CAPTAIN WOLSELEY HAIG, I.S.C.

[Received 8th May. Read 7th June, 1899.]

The cult of this legendary saint, who has his principal shrine at Īlicpur, the old capital of Barār, and a subsidiary shrine at the ancient Gōṇḍ fort of Kherla, near Baitul in the Central Provinces, is in many respects analogous to the strange cult of the *Pāñc Pīr*¹ in the North-Western Provinces and Bihār. I have not been able to discover that the cult has extended largely to Hindūs, as is the case with the worship of the *Pāñc Pīr*, and 'Abdu'-r-Rahmān certainly has not attained to the dignity of being the chief object of adoration of a sect named after himself. But in most other respects the legendary history of the saint bears a strange analogy to that of Sayyid Sālār Mas'ūd *alias* Ghāzī Miyān, the chief of the *Pāñc Pīr*.

Like Ghāzī Miyān, 'Abdu'-r-Rahmān was sister's son to Sultān Maḥmūd-i-Ghaznavī, his mother being "Bibi Malika-yi-Jahān," daughter of Nāṣiru'd-dīn Sabuktagīn and sister of Maḥmūd. His "history," which is even more wildly improbable than that of his cousin, Ghāzī Miyān, is as follows:—

In olden times there reigned in Barār a *Rāja*, known as Rāja Īl. His capital was Īlicpur, which city he had founded and named after himself. He was a *Jaina* by religion and came from the village now known as Khānzamānnagar,² near Wadgāō in Barār. He founded the city, according to the *pañḍits* of Īlicpur, in the year Samwat 1115, corresponding to A.D. 1058.³ Sayyid Amjad Ḥusain, Special Magistrate and *Khaṭīb* of Īlicpūr, the author of the *Tārīkh-i-Amjadī*, a history of Barār which I am engaged in editing, suggests that the *Rāja's* full name may have been Īl Caṇḍ, Īlicpūr being a corruption of Īlcaṇḍpūr, and in support of this theory he quotes similar instances from Farishta, whose knowledge of scientific philology can hardly have been extensive. Another theory put forward by Sayyid Amjad Ḥusain is that Īlicpūr is a corruption of ईल वा पूर "the city

¹ Vide Crooke's *Popular Religion and Folklore of Northern India*, pp. 130, 131, and *Heroes Five*, by R. Greeven, Esq., I.C.S.

² The village can hardly have been known by this name in the days of Īl. The original name of the village is not known.

³ Vide *Berañ Gazetteer*, p. 144, note. The editor remarks that the date of Rāja Īl is given with some confidence by the Īlicpūr *pañḍits*. The remainder of this note will be subsequently referred to.

of Īl," being the genitive postposition in Marāṭhī. However this may be, Rāja Īl reigned in the city. The legend makes him a powerful and proud king, the Musalmān account adds that he was a fierce and bigoted idolator, a tyrant like Pharaoh and Namrūd, eaten up with pride and vainglory. A wandering *faqīr*, named, according to the *Berar Gazetteer*, 'Abdu'-l-Ghāzī, visited his court, preaching Islām there and holding religious disputations with the Rāja and his courtiers. At last he so incensed the Rāja, that the latter had the unfortunate *faqīr*'s hand cut off at the wrist and drove him forth from the kingdom. The *darvīsh* made his way to Ghaznīn intending to seek aid from the *Amīr* Nāṣiru'-d-dīn Sabuktagin, then famous for his incursions into India and the wars which he waged with the idolatrous Hindūs. On reaching Ghaznīn the *darvīsh* was dismayed to find that Sabuktagin had recently died, and that the affairs of the kingdom were in confusion owing to the disputes regarding the succession to the throne. The wretched man lamented his hard fate to some of the nobles of the kingdom, and they told him not to be downcast, for they knew of a warrior who would be certain to espouse his cause and revenge him on the idolatrous Īl. They advised him to have recourse to *Shāh* 'Abdu'-r-Raḥmān the son of Sabuktagin's daughter, who lived in Ambāz, one of the quarters of Ghaznīn, where his nuptials were even then being celebrated. He was, they said, though still a mere youth, one of the first warriors of the age, and was inflamed with zeal against the idolators. 'Abdu'-l-Ghāzī, following their advice, went to Ambāz, and entering the hall, where the wedding ceremonies were being celebrated with great pomp and grandeur, threw himself at the feet of 'Abdu'-r-Raḥmān, and with many tears related what he had suffered through his zeal for Islām, and besought 'Abdu'-r-Raḥmān to espouse his cause. The young bridegroom, in his religious zeal, stopped the wedding festivities at once, and announced his intention of setting out on a *jihād*. He pitched his camp outside the city, and called on all who were zealous for Islām to accompany him in his war against the infidels. In a short time he had collected an army of several thousand warriors, and then, dismissing the female members of his family, and bidding them return to the city and trust to the protection of God, he set out for India. His mother, Bibī Malika-yi-Jahān, as zealous as her son, insisted on accompanying him, and her three other sons also accompanied the army. In those days Hind, which country is described by the author of the *Tārīkh-i-Amjadī*, quoting the *Jangnāma*, as stretching southwards as far as the borders of Barār, was ruled by a Rāja named Vakēd. Vakēd had quarrelled with Rāja Īl, and when he heard that a near relative of Maḥmūd-i-Ghaznavī was marching

through his country to invade Barār, he was much rejoiced, and sent to 'Abdu-'r-Raḥmān, by a trusty envoy, presents of elephants, horses, trappings, accoutrements, money and other valuables. The presents were accepted and the envoy was sent back with honour. The Mohammedan army proceeded stage by stage to Hindiya,¹ situated on the borders of Barār, five days' journey to the north of Īlicpūr. At this point Rāja Īl first received news that 'Abdu-'r-Raḥmān was marching against him with an army. He immediately summoned his chief nobles, Bairāt, his prime minister, and Mahipat, a near relative of his own, and placed them in command of his army. Other nobles, whose names are given as Ṭōṇḍ, Rīd, and Kāṇḍhi, also accompanied the army which marched northward to meet the invaders. The armies met near Kherla, and a battle ensued which is said to have lasted for twenty-seven days. The Muslims were at first hard-pressed, and it seemed as though they would lose the day, when 'Abdu-'r-Raḥmān drew off his forces, and, after reciting the ritual prayers, offered to God a special prayer for victory. On the conclusion of this prayer he heard a voice from heaven which said, "O dear one! if thou wishest for victory cut off thine own head, and so, slaying thyself, thou shalt embrace the bride, victory." 'Abdu-'r-Raḥmān immediately asked advice of his mother. She advised him to obey the inspiration, saying that the example of Fāṭimah, who had given the head of her son Ḥusain as an offering for the freedom of all Muslims, prompted her to advise him thus. 'Abdu-'r-Raḥmān immediately cut off his head, and, leaving it in his mother's custody, mounted his horse and again attacked the infidels at the head of his troops, a "headless horseman." The Hindūs were signally defeated, and were pursued as far as Īlicpūr itself with great slaughter. Wherever the pursuers halted by the way they took the opportunity to bury their dead; and their tombs are still resorted to by pious Muslims, whose prayers are said to be answered by means of the intercession of the martyrs.

In the meantime couriers had apprised Rāja Īl of the defeat of his troops. He collected all the forces which still remained at his disposal and awaited the arrival of the Mohammedan army at a spot two miles to the north of Īlicpūr, where there was a marble image of Bhavāni, and a shrine noted among the Hindus. Here the decisive battle took place, and the now headless 'Abdu-'r-Raḥmān displayed great valour, slaying the Hindū general Bairāt with one stroke of his sword. Rīd, one of the nobles already mentioned, was hard-pressed by Shāh 'Ālam, sister's son to 'Abdu-'r-Raḥmān, and fled towards Rīdhpūr,² where he lived. Shāh

¹ On the river Narbada, in the C. P.

² Rīdhpūr is in the Morsi Ta'alluqa of the Amraoti district in Barār, and is the

'Ālam pursued him thither, slew him in his house with a javelin, "and sent him to hell." The victory of the Muslims was complete. Rāja Īl fled to the city, leaving countless dead on the field, and took refuge in the citadel, then a mud fort, with a subterranean passage leading to Gāwilgarh. Of the Muslims eleven thousand were killed. 'Abdu'-r-Raḥmān had the bodies collected and counted, and then buried them in a cave adjacent to the temple of Bhavānī, having first thrown the image of Bhavānī, head downwards, into the cave. He named the place Gañj-i-Shuhadā, or "treasury of martyrs," and the author of the *Tārīkh-i-Amjadī* says that the words *Gañj-i-Shahīd*¹ are a chronogram of the event. No trace of the burial place of these eleven thousand Muslims now exists, nor is the spot known. 'Abdu'-r-Raḥmān, having buried his dead, pressed on towards Īlīcpūr, and when he reached a spot, on which there has since been built a *mīhrāb* shaped like a bow, his bow fell from his hand. The spot is still a place of pilgrimage among Muslims. 'Abdu'-r-Raḥmān regarded this as a sign from heaven that he was to take no further part in the fighting. He accordingly halted at the spot where his shrine now stands, and sent on his troops against the city. Pīr Bāyan, one of his comrades, encountered Mahipat, the brother of Rāja Īl, and attacked him with his mace, but failed to overcome him as Mahipat was a very powerful man. Pīr Bāyan then wrestled with him and, having thrown him, severed his head from his body. Ḥabash Ṣāhib, the brother of Bibi Malika-yi-Jahān, who had come from Abyssinia at his sister's invitation in order to be present at the wedding of 'Abdu'-r-Raḥmān, and had accompanied his nephew in the *jihād*, slew the uncle of Rāja Īl. Several other Muslims pursued Kāndhī as far as Qāsidpūra in Īlīcpūr and there severed his head from his body, and one Pīr-i-Ghaib Ṣāhib, together with five brothers, "now called, in the vulgar idiom, *Pacpīr*,"² who have their resting-place within the fortifications of Īlīcpūr, pursued Rāja Īl. With much difficulty they captured him and brought him bound to 'Abdu'-r-Raḥmān. 'Abdu'-r-Raḥmān first invited Rāja Īl to recite the creed and embrace the faith of Islām. The Raja contemptuously refused to accept Islām and spat at 'Abdu'-r-Raḥmān. 'Abdu'-r-Raḥmān then asked Rāja Īl what he would have done to him had God given him (Rāja Īl) the victory. Rāja Īl replied, "I would have flayed you, stuffed your skin with straw, and burnt it, and I would have

headquarters of the Mahānubhava sect. It is about 18 miles due west of Īlīcpūr. The Hindū chiefs named seem to be mostly eponymous heroes. Rīdhpūr was apparently, accordingly to the legend, named after Rīd. There is a village called Bairāt near Chikalda in the Mēlghāt Ta'alluqa of the Īlīcpūr district.

¹ Giving $20 + 50 + 3 + 300 + 5 + 10 + 4 = 392$ A.H.

² *Tārīkh-i-Amjadī*.

buried your carcase." 'Abdu-'r-Raḥmān immediately ordered the Rāja to be so treated, "and sent him to be one of the chiefs of hell." The author of the *Tārīkh-i-Amjadī* says that the words *Sadr-i-Jahannam*,¹ ("chief of hell,") give the date of the event.

The narrators of the legend find some difficulty in accounting for 'Abdu-'r-Raḥmān's ability to speak without a head. The head is said to have been buried at Kheṛla, and there is a shrine which is said to mark the spot. This is the current legend, and the author of the *Tārīkh-i-Amjadī* says that the story is so told in a book named, carelessly enough, *Jihādu-'r-Raḥmān*, by one Ibrāhīm Ḥusain, otherwise known as Shāh Makkhū Darvīsh. I have not seen this book. Other narrators attempt to explain away the difficulty by saying that Bibi Malika-yi-Jahān had brought her son's head with her from Kheṛla, and that she placed it on his shoulders when he desired to speak to Rāja Īl. Whether they believed that the head was subsequently taken back to Kheṛla and there buried, or whether they suppose it to have been buried in Īlicpur with the body, I cannot ascertain. Shāh 'Abdu-'r-Raḥmān-i-Ghāzī, having completed his task, died. His tutor, Shamsu-'d-dīn, buried him in Īlicpūr, and saw the rest of the slain buried in the spots now marked by their tombs, and then remained in Īlicpūr to tend the shrine. He had a daughter from whom the *mujāwars* or caretakers of the shrine claimed descent. Shāh 'Abdu-'r-Raḥmān is said to have been a *Sayyid*, and the author of the *Tārīkh-i-Amjadī* gives his pedigree as follows:—

Shāh 'Abdu-'r-Raḥmān, the son of Sultān Ḥusain-i-'Amūd, the son of Shāh Sayyid-i-Mas'ūd, the son of Shāh Sayyid 'Atā'u-'llāh, the son of Sayyid Tāhīr, the son of Sayyid Tayyib, the son of Sayyid Muḥammad, the son of Sayyid 'Umar, the son of Sayyid Saifu-'l-Mulk, the son of Sayyid Baṭāl, the son of Sayyid 'Abdu-'l-Mannān, the son of Sayyid Imām, the son of Sayyid Muḥammad Ḥanif-i-Qattāl, the son of Shāh-i-Mardān, i.e. 'Alī, the son of Abu Tālib. The author of the *Tārīkh-i-Amjadī* tells us that 'Abdu-'r-Raḥmān marched from Ghaznī towards the end of the year H. 391, and that his martyrdom took place on the 11th Rabī'u-'l-awwal A. H. 392, that is to say, early in A. D. 1002. He goes on, quoting from the book *Jihādu-'r-Raḥmān*, to tell us that Bibi Malika-yi-Jahān had three sisters, Bibi Adral, Bibi Majhnī, and Bibi Māmal, and that Bibi Māmal was the mother of Ghāzī Miyān, of whom he gives a short account.

This is the whole of the story of 'Abdu-'r-Raḥmān, popularly known as Shāh Raḥmān-i-Ghāzī, and Dulḥa Raḥmān. It is an instruc-

¹ Giving 90 + 4 + 200 + 3 + 5 + 50 + 40 = 392 A.H

tive piece of folklore, and the Hindū element in the legend, the martyrdom of the young bridegroom, who may be compared to Kṛṣṇa or Dulha Deo, "snatched away by an untimely and tragical fate in the prime of boyish beauty,"¹ is interesting. No less interesting is the close resemblance of the legend in many of its details to the story of Sālār Mas'ūd, or Ghāzī Miyān. The heroes of both legends are sons of sisters of Maḥmūd-i-Ghaznavī, both are slain at an early age, and before their marriage ceremonies are complete. The "headless horseman" element in the legend is found also in the *Pacpiriya* legend. Malik 'Ambar, one of the companions of Mas'ūd, is said to have been decapitated and slain with his leader at Bahrāic, "but, wandering back to Bijnor, a headless trunk on horseback, he at length reached the place where his tomb now stands, when the earth opened and received him and his horse."² An instance of a "headless horseman" or *qūnd* whose trunk was able to speak is found in the North Indian legend of Mirān Šāhib.³ 'Abdu-'r-Raḥmān's burial of the eleven thousand martyrs over the image of Bhavāni has its counterpart in the Bahrāic legend. Near the spot where Ghāzī Miyān was slain in battle was a tank, on the banks of which stood an image of the sun. The saint had often remarked that he desired to dwell on that spot, and, through the power of the spiritual sun, overthrow the worship of the material. After his death he was buried on this spot by his followers, with his head resting on the image of the sun. Another point of similarity between the legends is the *pacpīr* element. The title of *pacpīr* in the Barār legend is given to the five brothers who captured Rāja Īl. In the Bahrāic legend the title belongs to Ghāzī Miyān himself and his companions. The editor of the *Barār Gazetteer*, (Sir A. Lyall), justly remarks in a note on p. 144 of the *Gazetteer*, which has been already referred to, that no Musalmān could have visited Īlicpūr with an army in the eleventh century. He says that the *paṇḍits* of Īlicpūr give the date of Rāja Īl with some confidence. He then goes on to attempt to discover the origin of the legend, and suggests that the story is historically founded on the assassination (about 1400 A.D.) of a Bahmanī commander at Kherla, just as he had taken that fort. He considers that the monument to 'Abdu-'r-Raḥmān's head in Kherla is probably the monument to the Bahmanī commander. I am not aware to what "assassination" Sir A. Lyall refers. From Farishta we learn that in A.D. 1400 (A.H. 803) Firūz Shāh Bahmanī marched

¹ Vide Crooke's *Popular Religion and Folklore of Northern India*, ed. 1894, p. 131.

² *Ibid.*, p. 160.

³ *Ibid.*, p. 187.

against the rebellious Nar Singh, Rāja of Kherla. The *Sultān* halted at Ilīcpur, sending on an army under the *Khān-i-Khānān* and Mir Faḡlu-'llāh Anjū, *Shīrāzī*, to reduce Kherla. The battle at first went against the royal forces, and *Shujā'at Khān*, *Dilāwar Khān*, *Rustam Khān*, and *Bahādur Khān* were slain, but it is not mentioned that any of them were assassinated. Nar Singh was at last driven into Kherla, and after two months' siege surrendered. The same expedition is referred to more briefly in the *Ṭabaqāt-i-Akbarī*, but no mention of any assassination is made there.

I do not think we need seek any historical basis for the legend of 'Abdu-'r-Rahmān. It is probable that the cult and the legend were originated by some wandering *faqīr* from Hindūstān who was well versed in the legends of *Ghāzī Miyān*, and was himself, probably, a member of the *pacpiriya* sect. He may have found that the inhabitants of Barār cared little for his tales of the "heroes five," with their shrines far away in Northern India. A Barār hero, with his shrine at Ilīcpūr, would form a far more profitable stock in trade for such a preacher, and a little exercise of the imagination would have enabled him to invent such a personage, for whose biography he could draw upon his knowledge of the numerous *pacpiriya* legends, and folklore generally. Sites for shrines might be revealed to him in "visions," as is usual in such cases. This sort of thing has often been done before, witness the strange legends told by Indian *faqīrs* regarding the great saint of *Buṣṭām*, who has a cenotaph in *Cātḡāō* (Chittagong), and this theory seems to be the most reasonable one that can be formed to account for the invention of the wonderful legend of 'Abdu-'r-Rahmān. The legend need not necessarily be the work of one fabricator. The original composer may have given a mere outline: details, the more fully embroidered the better, might well have been added by successors.

Ancient stone implements in the Santāl Parganas.—By REV. P. O. BODDING,
[*Mohulpahari, Santāl Parganas*].

[Received 14th March, 1900: Read 7th November, 1900.]

[With four Plates.]

Ancient stone implements seem to be more common in India than was thought some years ago. They had not, so far as I remember, been noticed before 1865. Since that time they have been found in many places, and at one place, *viz.*, in Mirzapur, the remains of what was apparently a regular factory for them have been found (*vide* Mr. Cockburn's paper in the *Journal A.S.B.*, Vol. LXIII, Part III, No. 1, 1894).

By a mere chance I got to know some four years ago, that stone implements are found in the Santāl Parganas. Before that time I had heard the Santāls say that the destruction wrought by lightning was caused by means of stones hurled down, and that such stones had various forms, especially axe-shaped; but I did not give the matter any attention at the time. Afterwards I happened to stumble over it in this way. I had a stiff neck, and had called a Santāl to shampoo me; while he was doing this, I had a book by Captain Forbes on the languages, etc., of Burma, and in it found a short chapter on shoulder-headed celts with a picture of one. I showed the picture to the Santāl, simply asking him, "What is this?" He took a long look at it and at length said "It is a *ceter dhiri*" (i.e., *lit.* "a stroke-of-lightning-stone," "a thunderbolt"). His answer roused my attention, and on reading about the belief common in Burma and elsewhere, that ancient stone implements are believed to be thunderbolts, it dawned upon me that there might after all be something in what the Santāls said about thunderbolts. On my further questioning him whether he had himself seen any thunderbolts, he told me he had, and that they were found here and there in the villages. I asked, "Did he think it was possible to get any?" "Yes, perhaps," he replied, "but the Santāls believe them to be a great medicine against this and that, so they will not readily part with them."

After this I commenced to make investigations, and have been able to get a good many "thunderbolts." Not being an expert, I cannot speak much about the archæological side of the matter, and shall here mostly confine myself to saying a few words about the part which these stone implements play amongst the Santāls of our day.

As already remarked, the Santāls call them *ceter dhiri* or "thunderbolts." When a Santāl sees a tree split, animals or people wounded, holes dug in the earth, etc., all done by lightning, he draws the conclusion, that to effect this the lightning must have a special implement; how could it otherwise be accounted for? When I have made the objection that such a stone, if hurled down by a stroke of lightning, must be crushed to atoms, they have answered, that such might very well happen and has probably indeed often happened, as few "thunderbolts" are found, and by having a look at some of them, it could be seen that they had been rather damaged (those namely of which pieces had been chipped off at the time of manufacture); besides which they are blazing hot when coming down. I have then explained to them that these implements belonged to ancient peoples who did not know and use iron or other metals, and had to use such stones for their work, and that there are still people among whom such implements are used. "Well," they replied, "the Sāhibs are very wise, and the thing may not seem altogether impossible; but we have had so many proofs of their excellent qualities that, all things considered, it is safer to keep to the old belief."

When the lightning strikes anything, the "thunderbolt" is believed to go down into the earth. If anybody wishes to get the bolt, he must, as quickly as possible, fetch some *kañji* and pour it over the place where the lightning has struck. *Kañji* is sour stale rice water, an abominably smelling stuff, which is sometimes kept for years and is used for various purposes. It is used as food for pigs and to fatten buffaloes; it is employed as a vehicle for different kinds of native medicines for both external and internal use, and it is believed to quench fire caused by lightning, which according to Santāl belief water is incapable of doing. It is probably this last supposed virtue which has caused it to be used for the purpose mentioned. As soon as *kañji* is poured on the place, the further penetration of the bolt into the earth is believed to be stopped, according to some "authorities," because the *kañji* quenches the fire of the bolt.

There are probably very few who have undertaken this experiment. I have one stone implement, which, according to what the owner told me, had been found in this way by his father about thirty yards from a tree which the lightning had struck. The man may, of course, have happened to find the stone in the way described; but as he was an *ojha* (i.e., a native medicine man), it is more likely he had found the "bolt" somewhere and had performed the digging, etc., in order to make people sure of the supernatural qualities of the stone.

Strokes of lightning are of such common occurrence in this district, that any stone implement found may easily be connected with

such an accident, the more so as they have often been found near places where lightning is known to have fallen.

As mentioned, the Santāls attribute great virtues to these stone implements, and therefore price them highly; I have heard of one which the owner would not part with for less than fifteen rupees, which is as much as it would take him four or five months to earn. They believe that a house where such a "thunderbolt" is kept is proof against lightning. The idea underlying this belief is not quite clear to the Santāls; some say it is so because the lightning (*i.e.*, the deity)* considers its work done where such a bolt is found; others think, that such a bolt has in itself a power sufficiently strong to avert any new stroke of lightning.† This last would be in harmony with the idea underlying the medicinal properties ascribed to the "thunderbolts." It is on account of these properties that they are most prized, and their supposed medicinal value is astonishing.

The "thunderbolt" is specially brought into use, when a woman is in labour. As a rule childbirth is easy with these children of the forest; I have thus not unfrequently seen women walking about some two hours after having brought a child into the world; but sometimes the labour may be hard and prolonged. In such cases, when the woman, who does the work of the midwife, does not see her endeavours have immediate success, she will frequently call upon the husband to fetch an *oṛha* with a "thunderbolt," or the "thunderbolt" itself. It may be made use of in three ways, which, however, may be combined.

* Although the Santāls have got the idea from the Hindus that lightning, especially the thunderbolt, is the effect of Rāma shooting with his bow, this must be said to be only a poetical fancy with them; God is considered the giver of rain and the originator of all natural phenomena.

† Other means used by the Santāls to insure protection against lightning are to wear toe-, ankle-, and finger-rings, bracelets and other ornaments of metal, mostly iron, which have been made or generally only commenced (for it is sufficient if the material has been hammered a little) under incantations during an eclipse of the moon; these are believed to protect the wearer. During a thunderstorm many are in the habit of putting an arrow with an iron head up into the roof, or of throwing an axe out through the door, at the same time holding the breath (this is most essential). If a thunderstorm is accompanied by hail, they strew cotton-seed in the court-yard in addition to throwing the axe out. If any body happens to be out of doors during hail- and thunder-storms, he is believed to be secure, if he keeps an arrow aslant pointed upwards against the clouds from which the thunderbolt or hail may be expected.

The Santāls have, of course, no idea what lightning really is, and believe all the measures mentioned to be most effective safeguards; but, although frightened by lightning or rather by thunder, they do not as a rule think much of using their "protectors."

One is to rub the thunderbolt against a stone, generally that on which they grind their spices, having first poured water on this. The water, which will contain some small part of the "bolt," is then given to the woman to drink. Another way is to keep the "bolt" above the head of the woman and pour water over it in such a manner that it flows down on her forehead and face. The third way is to put the stone into the eaves just outside the door; and care must be taken that the person performing this operation holds his breath.* They have a strong belief that this performance will secure immediate delivery.

Water in which a "thunderbolt" has been rubbed or placed—it seems to be sufficient if it has only been in contact with this kind of stone,—is used also in other cases, both externally and internally, *e.g.*, in cramps, against boils and carbuncles and against a certain pain in the back which the Santāls believe is caused by witches. The idea underlying these cases is clear enough: the irresistible power of lightning to split objects and drive away all resistance is supposed to have been imparted to and to be latent in the thunderbolt. As a curious analogy it may be mentioned that shot or balls, fired from a gun and afterwards found, are believed to possess the same virtues and are employed in the same manner.

A more practical use, to which these stone implements are put now-a-days, is to sharpen the country-made razors on them. Many of the stones I have got bear very visible marks of having been used both for medicine and as hones.

Stone implements are, of course, not used by the Santāls of the present day, and have not been used within the recollection of their traditions. It may, however, be mentioned that they and other jungle tribes, when wishing to procure a stick or when stealing trees from the forest—a thing which they think is their absolute right,—occasionally beat some hard kind of stone, *e.g.*, quartz, into the form of a wedge and with it manage to fell small trees. The sound of a blow with such an implement on a tree is naturally not heard so far as the blow of an axe, and, if anybody should come across them in the act, there is no axe to testify against them. That, however, regular stone implements have been unknown to them for ages, is sufficiently shown by the name they have given and the origin they have ascribed to the stone implements that they have found.

* This last precaution is absolutely necessary for the desired effect of the application of this kind of "medicine." When a thunderbolt is not procurable, twigs of certain trees may be used for the same purpose and in the same manner. I suppose this holding of the breath is meant to secure the efficacy of the remedy by keeping it free from any defilement from extraneous influences.

The number of stone implements that I have been able to get amounts to a little more than fifty; if a regular investigation were made, probably a much greater number might be procured. I have bought them from people living round here, and they have mostly been found in this vicinity, partly by occasional digging or ploughing, and partly on the surface, one in a river bed, another somewhere in the forest, others in cleft rocks, etc.; some have been found within the last two years, others some time ago by people still living or known. A few of them are "heir looms" which have been brought away from their earlier home (in Mānbhūm, Singbhūm and Hazāribāgh), and about the finding places of which nothing is known.

The localities where the stone implements have been found, so far as I have been able to ascertain, have no peculiarity which could suggest anything like ancient burial grounds or the like. This will not, however, say much, as the tropical rains, especially in a hilly country, soon efface all marks of mounds. I have seen one mound which in form curiously resembles the tunnels I have seen in Norway; but yet it is only a common mound. Some of the stone implements are, however, of such a form or material, that they may possibly have been votive-stones, and this would presuppose burial places. I have not had the opportunity of making any further investigations in this respect. I ought in this connexion to mention that I have not been able to find anything like memorial stones or cromlechs. Some days ago I went to look at a place called Rāmgar where the Santāls say remnants are to be found of a fortress built by Rām and Lakṣmaṇ (*i.e.*, the heroes of the Rāmāyaṇa). What they consider remnants of a wall I found to be a common geological formation, with which man had nothing to do.

The implements are made of different kinds of stone, such as flint, porphyry, basalt and other hard kinds, mostly abundant in this district; many of them have been so impregnated with smoke and oil combined, that, in spite of all rubbing and washing, it is impossible without breaking them to make out the material that they are composed of.

In size they vary very much; some of them are so small, that it is difficult to understand how they could have been put to any practical use, and they appear on account of their sharp edges never to have been used; these I take to have been votive-stones. Others are of the size of a hatchet, two or three are rather big, specially one (No. 2) which weighs about 2·5 kilogr., and measures 26·5 centimetres in length. This last one was found some ten years ago and, on account of its form and some black rings in the stone, had been worshipped as Mahādeb. Some of them have a beautiful form and polish (so has this

big one), others have only the edge polished. I have not been able to find any perforated stone.

Most of them must have been weapons or tools of some kind or other, axes, hammers, arrowheads, etc. The one mentioned above as found by an *ojha* may have been a dagger (No. 10); it is reported to have been double the length of what it is now; constant use for medicinal purposes has diminished it. A few seem to have been agricultural implements; these have their edge, not in the middle, but oblique like that of a chisel (as are the shoulder-headed celts, compare Mr. Peal's paper, on Eastern Nagas, *Journal A.S.B.*, Vol. LXV, Part III, No. 1, 1896, with Plate No. II). This is the case in Nos. 22, 41 and 42 in the plates. A few have their thin sides made flat, one with a small notch (No. 53) on both sides, hence something similar to the shoulder-headed celts. Of these I have not been able to procure any, so they may possibly not be found in this district; it was, however, remarkable that the Santāl, as mentioned above, recognized a picture of such a stone as a *cejer dhiri*.

If the people were questioned about "thunderbolts," I suppose such stones would be procurable from many places in India.

The plates, of which there are four, are made from photographs, and the objects are about half their natural size (exact proportion, 12 to 26·5).

Notes on the Vēlamā Caste in Barār.—By CAPTAIN
WOLSELEY HAIG, I.S.C.

[Received 24th October, 1899; read 7th November, 1900.]

This caste is so sparingly represented in Barār, where it numbered in 1891 no more than 495 members of both sexes and all ages, that it is no easy matter to collect trustworthy information regarding its customs, beliefs and observances. The following notes have been collected at various times from the more intelligent members of the caste whom I have met, and, as I have not hitherto been able to discover a detailed account of the caste, and am not aware that one exists, they may possess some small amount of interest.

The caste is fairly numerous, the numbers returned in 1881 being 413,920.* They are principally found in the Madras Presidency, where they numbered 348,061. Of this number by far the greater portion was returned by the districts of Vizagapatam and Ganjam; the former, where the caste formed 12·78 *per cent.* of its total population returning 228,759, and the latter 60,978. In the Nizām's dominions 63,031 were found, the Bombay Presidency followed with 1,696, the Central Provinces came next with 767, and Barār last of all with 295. It will be seen that the Vēlamās in the ten years between 1881 and 1891 nearly doubled their numbers in Barār. This great increase was, without a doubt, principally due to the immigration of Vēlamās from the Nizām's dominions, the increase being most marked in those Districts and *Ta'alluqs* which border on the Haidarābād State.

The name of the caste is corrupted in Barār into Yēlamā, the people of this part of the country suffering from a peculiar inability to pronounce an initial व, v, for which they substitute, not व b as the people in some other parts of India do, but व y.

The caste seems to me to be an example of a formerly dominant Dravidian tribe, the traditional occupation of which, apart from war and plunder, was agriculture. Mr. Kitts in his "Compendium of Castes and Tribes," published in 1885, does not include it among "agriculturists, formerly dominant," but classes it simply as "agriculturists." Those Vēlamās, however, whom I have met, claim a warlike ancestry, and say that the original caste occupation was war and plunder. They claim as might be expected, Dravidians though they be, a Kṣatriya descent, and give the names of their Kṣatriya ancestors as Padmāmaṇi and Çikhāmaṇi, who, they say, originated the caste "two or three

* I regret that I have not the returns for the Census of 1891, throughout India, by me.

thousand years ago" in southern Telingana. This claim by a Dravidian tribe to Kṣatriya descent may of course have its foundation in fact; Aryan adventurers may have married daughters of the south; but it is far more probably an indication of the extent to which the tribe has been Brahmanized. This process, as will be seen from some of the customs and religious observances of the caste to be noticed hereafter, is tolerably complete.

The caste is said to have emigrated from its original home, southern Telingana, to northern Telingana about three hundred years ago, and the first settlers in Barār occupied land in the province about two hundred years ago. The direction in which these movements were made may be traced with a tolerable amount of certainty from the present distribution of the caste. The immigration into Barār, under which name I include the northern portion of the Nizām's dominions which then formed a part of the province, followed almost certainly the line of the Godāvarī valley. The circumstances connected with the migration of the caste, from its original home to northern Telingana, are not so clear. If the traditional chronology be followed, the only historical event with which the movement can be connected is the overthrow of the Vijayanagar empire by the Sulṭāns of the Dakhan in A.D. 1565 at the battle of Talikota. But it is difficult to understand what could have led the Vēlamās northward, when prudence certainly dictated a movement to the south or south-east. What is more probable is that the traditional chronology is wrong, and that the migration of the Vēlamās towards the north, if it ever took place, was a consequence of the early successes of the Sulṭāns of the Bahmanī dynasty against the Telinga *rājās*, whose territories were situated to the east of their dominions. This theory fixes the date of the emigration of the caste from its original home about two hundred years before the traditional date. As to the immigration into Barār, it is said that the Vēlamās entered the province when the Bhōṣla *rājās* of Nāgpūr were at the zenith of their power, but this is not much more precise than the traditional "two hundred years since." It is difficult to understand what tempted them to settle in a country overrun by predatory Marāṭhās, the scene of constant warfare between Musalmān and Hindū, between Hindūs in Moḥammedan pay and Musalmāns in Hindū pay, unless they came as soldiers rather than as peaceful cultivators.

The Vēlamās of Barār retain no customs which serve to corroborate the traditions regarding their wanderings. They resort to no distant shrines. The temple of Ēmalwārā in the Sīrpūr-Tāṇḍūr District of the Nizām's dominions is their principal place of pilgrimage, but

their pious visits to this temple throw no light on their early history, and are, so far as I have been able to ascertain, entirely unconnected with the legends of their early home.

Such information as I have been able to gather regarding the endogamous subdivisions of the caste is not very satisfactory or complete, and the apparent ignorance of the Barārī Vēlamās on this point may perhaps be accounted for by the assumption that all members of the caste in the province belong to the same endogamous subdivision. One informant told me that the principal subdivision consisted of the Vēlamās proper, who had no other appellation, and that besides it there were three other endogamous subdivisions called *Gōnēlmā*, *Kummēlmā*, and *Racēlmā*, belonging to the Vēlamā tribe but socially inferior to the Vēlamās proper. The women of the superior subdivision, he told me, were secluded, while those of the other subdivisions were subjected to no such restriction and usually worked in the fields. I place but little credence in this account, which seems to me to be improbable. The names of the three so-called inferior subdivisions are probably correct. Inquiries from members of these subdivisions would probably lead to the discovery that the "Vēlamās proper" of my informant, Vēlamās, that is, "who object to be otherwise designated," are merely a subdivision like the others, known like them by a distinctive name, and enjoying little if any more social consideration than they do. The alleged seclusion of women by one subdivision alone seems to me to be absurd. This custom is decided nearly always by income rather than birth, by money rather than blood, for it is evident that a poor cultivator or an agricultural labourer, no matter what his descent, cannot allow his women folk to idle away their time in seclusion.

Exogamous subdivisions are *gōtrams*, of which there are seventy-seven. I have been unable to obtain the names of all these *gōtrams* but the following are a few, viz:—*Paumullā*, *Paśmanullā*, *Miriyāl*, *Matnullā*, *Ārēllā*, and *Rēcārlā*; the last-named being the most numerous. Besides people of the same *gōtram* those of the same surname are forbidden to marry, though the bearing of the same surname by two persons does not necessarily mean either that they belong to the same *gōtram* or that they are related to each other. The following are some of the more common surnames in this caste:—

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| 1. Bullēoi. | 6. Aillēni. |
| 2. Nemmāni. | 7. Irpēnnēni. |
| 3. Tirmallēni. | 8. Kāsādi. |
| 4. Cintapatlā. | 9. Kūcēni. |
| 5. Alōri. | 10. Pēgērlū. |

- | | |
|------------------|-----------------|
| 11. Nilāgēri. | 16. Yēmōlū. |
| 12. Gōnē. | 17. Jōnpēlli. |
| 13. Dāsarapū. | 18. Jakanpēlli. |
| 14. Cēti. | 19. Balgurū. |
| 15. Čaṅkaranēni. | 20. Birēlli. |

21. Dāḍigēlli.

The caste occupation is, as has been said, agriculture. There is no restriction as to the nature of the crops which may be raised, that is to say, there is no prohibition against the cultivation of certain crops, such as we find among some other agricultural castes, the Mālis for instance.

The Vēlamās, in Barār at any rate, do not recognize the authority of any head men, either hereditary or elected, and say they do not assemble *pañcāyats*. This, if true (which may be doubted), is strange. They profess to be guided in all matters, social as well as religious, by their *gurus*, who are Brahmans.

Their marriage customs have little, if anything, in them which is peculiar. Infant marriage, though permissible, is not common, marriages being usually celebrated after both parties have attained to puberty. They are generally arranged through the older and more influential members of the caste, professional marriage-brokers being unknown.

The preliminaries having been arranged, a betrothal is cemented by the *Sākarpūra* and *Lālgandh* ceremonies. The bridegroom's relatives pay a visit to those of the bride, and the father or nearest male relative of the bridegroom places a necklace about the bride's neck. The party is then entertained at a feast by the girl's parents, and the bridegroom's father presents her with a sweetmeat. The presentation of the necklace and the sweetmeat is the *Sākarpūra* ceremony, and it is this which makes the betrothal irrevocable. The *Lālgandh* ceremony follows, the bridegroom's father applying red *kūlū* to the forehead of the bride's father. This simple ceremony, though never omitted, has not the same importance as the *sākarpūra* and is regarded merely as a complimentary observance.

The actual marriage ceremonies occupy several days, five being the usual *minimum* number among respectable people of ordinary means, though this number is often exceeded by the rich. On the first day the parents of both parties prepare *maṇḍaps* or booths at their respective houses. These booths are constructed of boughs of the *jāmbulū* (*Syzygium jambolanum*) and *palās* (*Butea frondosa*) trees, and are decorated with sprigs of the mango tree. Each party then gives a feast to its own following, and on the evening of the same day the

bridegroom's party starts for the bride's village, or house if they happen to live in the same village. The bridegroom travels either in a *pālki* or on horseback. The bride's father, having been warned of the approach of the procession, goes out to meet and receive it, and on its arrival at the bride's house her parents wash the bridegroom's feet and present him with a gold ring. The marriage ceremonies then take place in the *maṇḍap*. The parties are seated face to face, the bridegroom facing the east. Between them is a *parda* or curtain known as the *antarpāt*. The members of the assembly then throw over both bride and bridegroom rice (*akṣata*) coloured yellow with turmeric, this portion of the ceremony being known as *sāwadhān*. The *Jōṣi* or officiating Brahman then removes the *antarpāt*, and the bride is conducted to the left side of the bridegroom and is seated beside him. This practically completes the marriage ceremony, that which makes it irrevocable being the *sāwadhān*. The young couple are then presented with new clothes, after which they enter the house and prostrate themselves before the image of *Nar-simha*, the deity especially worshipped by the caste. Then the wedding festivities begin and the bride's father feasts the whole assembly. The duration of these festivities depends, as has been said, on the means of the bride's parents. Should they be poor, the assembly may disperse after the feast which immediately follows the wedding, but among the rich, the orgies last sometimes a fortnight. On the conclusion of the festivities the bride, whether mature or not, accompanies her husband to his home, and remains there if she has reached puberty. Otherwise she makes a stay of a few days only and then returns to her parents, but pays frequent visits to her husband's people until she attains puberty. When this occurs, the services of the *Jōṣi* are again required. He comes and performs the *hōm* sacrifice, after which the bridegroom takes his bride home.

Members of the caste will not acknowledge that marriage by purchase is a recognized institution, but as a matter of fact a share of the expenses incurred by the bride's father at the costly marriage feast is not seldom borne by the bridegroom, or rather by his relatives, the money being paid as a bride-price. The converse never occurs, that is to say, the bride's relations never pay anything to the bridegroom.

Marriage customs and the rules which govern conjugal relations do not call for much more notice. Polygamy is permitted, and the number of wives a man may have is in no way limited by rule, but, as is usual among castes of like status with the *Vēlamās*, the necessities of actual life allow but little scope for the indulgence permitted

by elastic rules. A man with two wives is very much rarer than a man with one. A man with more than two wives is hardly to be found. The power of the principals to marry without consent of parent or guardian is an important point. Among the Vēlamās a woman may never do so. An adult man may. A man may not be the husband of two sisters at the same time, but he may marry his deceased wife's sister.

Precedence among the wives of one man depends always on priority of marriage. The wife first married is always accounted the senior wife.

All the Vēlamās whom I have met assert that female chastity is very highly prized. An adulterous wife and her paramour are both out-casted. This, of course, is usual, but it may well be doubted whether the standard of sexual morality among the Vēlamās is higher than that of other respectable agricultural castes of Barār, the Kuṇbis for instance, or the Mālīs.

The superstition regarding a man's third marriage, prevalent in Barār and, I believe, in other parts of India, is not despised by the Vēlamās. A third marriage is unlucky. Should a man marry a third wife, it matters not whether his former wives be alive or not, evil will befall either him or that wife. No father would give his girl to a man whose third wife she would be. A man therefore, who has twice entered the married state and wishes to mate yet once again, cannot obtain as a third wife any one who has both the wit and the tongue to say no; a tree has neither, so to a tree he is married. I have not been able to discover why the tree, or rather shrub, called in Marāṭhi *rū'ī* and in Hindūstānī *madār* (*Asclepias gigantea*), is invariably the victim selected in Barār, nor do I know whether this shrub is similarly favoured in other parts of India. The ceremony consists in the binding of a *maṅgal sūtra* round the selected shrub, by which the bridegroom sits, while turmeric-dyed rice (*akṣata*) is thrown over both him and the shrub. This is the whole of the simple ceremony. He has gone through his unlucky third marriage, and any lady whom he may favour after this will be his fourth wife.

The *hōm* sacrifice is performed whenever either a son or a daughter, married or unmarried, reaches puberty.

The dead are burnt among the Vēlamās, and the corpses of unmarried and immature children only are buried. These are buried at full length, with the head to the south and the feet to the north. *Piṇḍas* are not exposed for the birds at or in connexion with the obsequies. The usual Hindu *ṣrāddha* and *pīṭara* ceremonies, at which Brahmans officiate, are performed. The ceremonial impurity of the

household of a deceased person lasts, as usual, for eleven days after the funeral, and is terminated by the performance of the *grāddha* ceremony and by bathing.

Nar-simha is worshipped as the *kul-dēvatā* of the caste, and an oath sworn on him is regarded as specially binding. Oaths are also taken, as among other agricultural castes in Barār, on a cow's tail or on a handful of grain. Vēlamās, like other castes in Barār and indeed throughout India, are firm believers in the influence of the evil eye, and the prophylactics in use among them are those generally used by other castes throughout the province.

Animal food is permissible, *viz.*:—goats' and fowls' flesh, as well as fish. A caste so orthodox as the Vēlamās will not of course eat beef, or the uncleanly pig. Animals, the flesh of which is used for food, need not be slaughtered, according to the rule observed by some Hindu tribes, by a Musalmān butcher. Liquor may not be drunk, but there is no restriction on the use of tobacco or drugs.

The dress of the caste displays no peculiarities. The men wear the *dhōtī*, coat, turban, and *rūmāl*. The women wear the *lugadē* and *cōlī*.

Notes on the Nāga and Kuki tribes of Manipur.—By T. C. HODSON, I.C.S.

[Received May 1st. Read 7th June, 1899.]

[Mr. Hodson has withdrawn this paper from publication, as he intends to incorporate it in a larger and fuller paper.—ED.]

Malabar Folklore. The Heroic Godlings.—By S. APPADORAI IYER.
Communicated by the Anthropological Secretary.

[Received 28th March, Read 5th July 1899.]

Hanumān is worshipped, in Malabar, only in temples dedicated to Rāma. I am not aware of any temple in this district solely dedicated to Hanumān. Two very important and sacred temples where Rāma and Hanumān are worshipped are Tirūvangad in Tellicherry Town, and Tiruvilla Mala in Cochin Territory. The legend goes that Rāma, when in exile in the forest with his wife Sitā and brother Lakṣmaṇa, halted for a day in the place where the latter temple stands. It stands on the top of a rocky hill. Whenever a man is in difficulty or desires success in any undertaking, he vows that he will propitiate Hanumān by offering a very large quantity of *avil* (beaten rice) and jaggery. The belief is that Hanumān never deceives the devotee. When the man attains his object, he offers the *avil*, which after the offering ceremony is over is distributed among Brahmans.

Every Māntrikan (one skilled in mantras) and every physician utters an invocation to Hanumān as a preliminary to the application of his art. Mothers when they administer a *Kaṣāyam* (tonic) to their sick children, pray Hanumān that the tonic may have as good an effect upon them as the medicine which Hanumān brought when Rāma and his followers lay unconscious in the battle-field by the effect of Indrajit's Brahmāstram.

Bhīm-sen and *Bhīṣma* do not find a place in the Hindu Pantheon, and are not worshipped in Malabar; but one who eats like a glutton and possesses a strong physique is nicknamed *Vṛikōdara* and *Bhīm-sen*.

The local deities most generally worshipped in Malabar are :—

- | | |
|----------------|-------------------|
| (1) Śiva. | (5) Ayyappan. |
| (2) Kṛṣṇa. | (6) Subrahmanyan. |
| (3) Rāma. | (7) Gaṇa-pati. |
| (4) Bhagavati. | |

It is a peculiar feature of Malabar temples that neither Śiva nor Kṛṣṇa appears there with his consort. It is also observed that Śiva is not found here in his milder form, as he is seen in the famous temples of Peroor in the Coimbatore district, and Chidambaram in the South Arcot district, where he appears in the form of Nāṭeśwar (dancing with joy), and in Madura where he appears as Sundareśwar (the handsome). Here he appears in the form of Vira-bhadrar—the grim form in which he decapitated Dakṣa, surrounded by his legions of demons, and as Kirāṭa Rudrar—the hunter's shape in which he appeared and

tested Arjuna's prowess and granted him the Pāsupatāstram (the destructive weapon).

Similarly, Pārvatī, instead of appearing in the milder form of Minākshi, appears as *Kālī* and *Durgā* or *Bhagavatī* (wife of Vira-bhadrar) thirsting for blood. She is displayed with bending limbs and open hands, with fingers extended; a serpent forms her girdle, and she appears in a state of nudity, except that a scanty cloth is round her loins; her belly is attenuated and shrivelled; her breasts pendent with long nipples; a serpent circles her neck and turning on her bosom projects its head to support her long rough protruding tongue; her chin is peaked; immense teeth and tusks are fixed in her lipless gums; her nostrils and eyes are distended, and snakes are knotted in the pendent lobes of her ears with their heads raised and with expanded hoods; and her hair is stiffened out to enhance her frightfulness. Although human sacrifices have long since been prohibited, there is no doubt that they were formerly offered. Now goats are slaughtered on the last day of the annual Pūram (festival).

There is no recognised marriage law among the Malayālis.

The Nambudiris, the original Brahmans of Malabar are the priests in all the temples mentioned above, and when a Nambudiri is not available, an Embrantiri, a native of South Kanara, is employed. Worship is performed thrice daily and boiled rice is offered as Nevidyams, besides cocoanuts and fruits.

In Malabar there are no villages. The houses are scattered here and there. Each house stands comfortably in the midst of a large garden. Temples are not owned by a village or community. Several Nambudiris have temples in their own compounds. Even in the case of temples to which the public have access, the ownership is limited to a few persons (not exceeding half-a-dozen generally), who are called Uralans. The formation of a new settlement is never heard of here and consequently I am not able to give any information about the selection of a local deity.

The local deity responsible for rice crops is Cherukannath Bhagavatī—also called Anna-pūrṇī—a famous goddess worshipped in Chirakkal Taluk of Malabar. Before seed is sown, three measures of rice are set apart as an offering for Anna-pūrṇī īśvarī. This rice is given to the priest of the nearest temple who cooks and offers it to the goddess. In the case of gardens, the planter vows that the first fruits of his trees will be offered to Guruvayur Śrī Kṛṣṇa, a famous deity in the Ponani Taluk.

The deity responsible for the weal or woe of cattle is *Mundian*—an incarnation or Śakti of Śiva. The ceremonies in connexion with this deity are performed by Mannāns (washermen).

Iyyappan is also called Hari-hara-putran, *i.e.*, son of Hari (Viṣṇu), and Haran (Śiva). The legend is that Viṣṇu had represented himself as Mohini (enchantress) to inveigle the Asuras who wanted to rob the Devas of amṛtam (nectar). The Asuras were enamoured of Mohini's bewitching beauty and altogether forgot everything about the nectar. The Devas took this opportunity of carrying the nectar to heaven from earth. Śiva, seeing Mohini, fell in love with her, and the result was a son born through the thigh of Viṣṇu. Iyyappan has no roof. He likes the sun and rain. Nambudiris are the priests. He is the favourite god of the merchants, who set apart a pie in every rupee of gain and propitiate him with a great annual feast.

Bhairon or *Bhairava* is a son of Śiva produced from his breath. The name is derived from *bhīru*, meaning the "terrific," and he is represented as holding a ghastly head, and a cup of blood, attended by two dogs apparently in anticipation of sharing the horrid repast. He is also called Kāla Bhairavan. Pilgrims to Benares and Rāmeśwaram, after their return home, perform the ceremony of Kāla Bhairava-pṛiti in fulfilment of their vows to Bhairavan made beforehand. This is a ceremony attended with a big feast to Brahmans. A garland of vadas (a local kind of sweetmeat resembling a circular biscuit with a hole in the middle) is hung round the neck of Kāla Bhairavan, who is very partial to this food. The priest offers this with mantrams to the god and then makes a distribution of the same among the Brahmans present.

Gaṇeśa is also called Pillayar or Gaṇa-pati. He is invoked prior to the commencement of every undertaking. The Nambudiri Brahman performs the worship and offers cooked rice as nevidyam both morning and evening. In September each year, the festival of Pillayar Caturthi is observed as a general holiday by every class of the Hindū community. Temporary images of the deity, formed of clay or cowdung, are then paraded through the streets, followed by vast crowds of his admirers, and he is propitiated by immense quantities of sweetmeats and cakes.

Mātri is Bhagavatī described above. The deity of the jungle is called Vana Durgā.

SHORANORE, }
19th March, 1899. }

S. APPADORAI IYER.

Riddles current in Bihar.—By SARAT CHANDRA MITRA.

[Received June 4th, Read July 5th, 1899.]

Riddles are current in every country and among every race of people, but nowhere perhaps is the propounding of riddles a more favorite pastime than among Orientals. In India the women and children, after the labours of the day, gather together at dusk round the solitary dimly-burning oil-lamp and wile away the tedium of the hours before retiring by propounding riddles and guessing their answers. At marriage-parties also in Bengal riddles are frequently proposed by the younger relatives and friends of the bride or of the bridegroom to the relatives and friends of the opposite party, not only to wile away the hours before dinner, but also to test their intellectual capacity. In olden times this pastime, begun as an innocent mode of amusement, frequently led to altercation and even to violence, when the party failing to guess the answers were twitted by the others with dullness.

In Indian folk-tales the heroes have sometimes to guess riddles or puzzles which are propounded to them for the purpose of baffling them, and in this they may or may not succeed. In many tales also tasks are set in enigmatical language to the heroes in order to test their cleverness, and at times the hero, being unable to guess what is meant, is helped out of his difficulty by some clever maiden and ultimately marries her.

Among riddles current in Bihār, I offer specimens here which are likely to throw some light on the folklore and the religious beliefs of the Bihāris. These riddles have for their answers the names of Hindu mythological personages, common objects of nature and articles of household use.

Natural Objects.

1. सगरे चढ़र में एके ढेबा ।

उत्तर — सुरज ।

“In the whole lake is one brickbat.”

Answer. The Sun.

Note. The word चढ़र means ‘low land covered with water,’ and the two words सगरे चढ़र mean the ‘whole lake.’ The sky is likened to a lake and the sun to a brickbat.

Compare this Bihāri riddle with the Kashmīri riddle about the sun, No. 16 of Knowles' Collection: see Knowles' Collection of Kashmīri Riddles, Journal, Beng. Asiat. Socy., Vol. LVI, Part I for 1887, pp. 125—154.

2. दाँत का मझन दँतुखनि, कि जल का मझन पत्रन ।
मैं तो पूछेँ ऐ सखी, कि पत्रन का मझन कवन ॥

उत्तर—जल ।

"The teeth are cleaned with *dāntuwani* sticks; water is cleansed by the air. I ask then, O sweetheart, what is that which cleanses the air?"

Answer. Water.

Note.—The word कवन means 'what?'

3. वा ह्री को गया ता ह्री भरि पड़ा ।
ता ह्री मन्दिर में कपड़ा धारा ॥
हे पखित तुम करो विचार ।
सासु ननदी घर दीहे निकाल ॥

उत्तर—पानी ।

"It goes to that place whence it drops down; and in a temple it keeps its clothes. O learned man, guess the answer. It is driven out of the house by its mother-in-law and sister-in-law."

Answer. Rain.

Note. It is expelled by its enemies—cold and the air.

4. मारे से मरता नहीं, विन मारे मरि जाए ।
विन पैर पर्वत चढ़े, विन मुख चारा खाए ॥

उत्तर—आग ।

"It dies not by beating; it dies without beating; without feet; it ascends mountains; without a mouth it devours food."

Answer. Fire.

5. पानी ले पातर, पहाड़ों ले मोट ।
दैवो ले बड़ा, सरिसइछों ले छोट ॥

उत्तर—धूँआँ ।

"It is thinner than water, stouter than mountains, greater than fate, and smaller than mustard-seeds."

Answer. Smoke.

Note. Compare this with the Kashmīri riddles about smoke, Nos. 102 and 140 of Knowles' Collection cited above.

6. चरक चन्दन दरव के हीन ।
 सो खामी मो के धरे को दीन ॥
 येह संवसार ना, वणिया के दोकान ना ।
 मझिहे तब देखौ क्या, पूछिहे तब कहौ क्या ॥

उत्तर—वनौरी ।

“It is a transparent shining thing devoid of metal. My husband has given it me to keep. It cannot be had in this world nor in a trader's shop. If he shall demand it, what shall I give? If he shall ask about it, what shall I say?”

Answer. A hail-stone.

Note. The word चरक means ‘transparent’; चन्दन ‘shining’; दरव ‘metal.’

7. माता वा की जल बसे, पिता बसे आकास ।
 पुराणा कहौ तो भेज दें, नया कातिक मास ॥

उत्तर—मोती ।

“Its mother lives in water, and its father lives in the sky. If you ask for old specimens of it, I can send them; if you want new ones, they can be had in the month of Kārtik.”

Answer. A pearl.

Note. The mother is the pearl-oyster, the father is the Svāti asterism (खानि नचच), which is in the ascendant in the month of Kārtik (October–November). The Bihāris believe that if rain falls in an oyster then, the rain-drops become pearls. This belief was also current among the Romans, as is evidenced by allusions in the works of the naturalists Pliny and Dioscorides. It is also held by the Tamils, who have a saying that “a rain-drop that falls in an oyster becomes a pearl, as a benefit conferred on the virtuous will endure.”

The Bihāris also believe that, if rain falls on an elephant's head, the drops turn into ‘elephant's pearls’ (गज सुत्ता); if on a plantain, into camphor; if on a bamboo, into *baṁsa-locaṇa* (वंशलोचना); and if on a cow's head, into *go-rocanā* (गोरोचना.) The people of the Coromandel coast believe that pearls can be found also in bamboos, sugarcane-stalks and elephants' tusks. *Baṁsa-locaṇa* (called *baṁsa-rocanā* in Sanskrit and *ṭabāshīr* in Urdū) is the siliceous matter found in the joints of the female bamboo; it is largely used in homœopathic medicine. *Go-rocanā* is a bright yellow pigment found in the heads of cows.*

* [The Dictionary says it is prepared from the cow's urine or vomit—Ed.]

Animals.

8. लाल मुकुट मुर्गा नहीं, सब्ज पीठ नहीं मोर ।
लम्बी पूंछ बानर नहीं, चारि चरण नहीं घोड़ ॥

उत्तर — गिरगिट ।

"It has a red crest, yet is not a cock; it has a green back, yet is not a peacock; it has a long tail, yet is not a monkey; and it has four feet, yet is not a horse."

Answer. The common garden-lizard (? *Calotes versicolor*, Daud.).

9. बन में पैना बीगल वाट ।

उत्तर — सांप ।

"A long thin piece of bamboo is thrown away in the forest."

Answer. A snake.

Note. The पैना is the thin long piece of bamboo used by Bihāri ploughmen for goading plough-cattle. The words बीगल वाट mean 'is thrown away.' A snake lying on the ground at full length looks like it.

10. बिना पात्र के चोर आया ।
बिना दुम के गाए चोराया ॥
बिना सिर के आदमी, कहता है ।
कि इसि रास्ते ले गया है ॥

उत्तर — सांप — बेंग — केंकड़ा ।

"A thief without feet came, and stole a cow without a tail, and stole a man without a head. People say he took them away by the same way that he came."

Answer. A snake eating a frog and a crab.

11. हडिल गोडिल मोडिल ना ।
ठापक दुंयां रोईयां ना ॥

उत्तर — जोंक ।

"It has no bones, no anus, no mouth, no body, no house, and no hair."

Answer. A leech.

Note. In colloquial Hindī, हडिल means 'bone'; मोडिल 'anus'; मोडिल 'mouth'; टापक 'body'; दुंयां 'house'; and रांईया 'hair.'

12. चक्रौ त्रिशूलौ न हरिर्न विष्णुः, महाबलिष्ठो न च भीमसेनः ।

खच्छन्दचारी नृपतिर्न योगी, कान्तावियोगी न च रामचन्द्रः ॥

उत्तर — सांड ।

"He possesses a discus, though he is not Viṣṇu; and a trident, though he is not Śiva; he is very powerful, though he is not Bhīma-sena; he wanders about at his own pleasure, though he is not a king or an ascetic; he is separated from his consort, though he is not Rāma-candra."

Answer. A Brahminy bull.

Note. Brahminy bulls, which are consecrated on the occasions of śrāddhas, are branded with the marks of Viṣṇu's discus and Śiva's trident; they live solitary and graze at large. This riddle is in Sanskrit, in the metre Upajāti.

13. पच्छिम से आइलौ तिरिया ।

अन्न खाए पानी का किरिया ॥

उत्तर — घृण ।

"From the west has come a female, who eats rice but has taken a vow not to drink water."

Answer. The rice-weevil.

Note. In colloquial Hindī, the word तिरिया means 'a woman,' and किरिया 'a vow.' Hindu women sometimes take a vow to abstain from a particular article of food. The rice-weevil feeds only on rice and does not touch water.

14. चंडुलपुर का राजा, चुटकी पर धराए ले ।

तरहथी पर विचार भैल, नहन पर मराए ले ॥

उत्तर — ठील ।

"He is king of the town-like crown of the head; he is seized with the finger-tips, tried on the palm of the hand, and killed on the finger-nails."

Answer. A louse.

Note. The word चंडुल means 'crown of the head,' and the word भैल 'took place' (= डकार).

Trees, Fruit and their produce.

15. रङ्गी का धम धम, चाका पतैया ।
फरे का लटपट, फरे मीठैया ॥

उत्तर — केरा ।

“Its leg is like a pillar; its leaves are broad; its fruits hang down in bunches and its fruits are sweet.”

Answer. The plantain-tree.

Note. In colloquial Hindi, the word रङ्गी means ‘leg’; धम ‘a pillar’; and लटपट ‘hanging down in a bunch.’

16. एक पत्र तीन पत्र है ।
चढ़े ईश के शीष ॥
सो फल तुम्हारे भौन है ।
हमें देऊ बकशीष ॥

उत्तर — बेलपत्र ।

“One leaf is three leaves; it is placed on the head of the god *Siva*. That fruit is found in your house; please give it to me as a present.”

Answer. The Bael (*Aegle marmelos*).

Note. The trefoil leaf of the bael tree is offered with flowers in worship to *Siva*, on whose head bael-leaves are usually placed. The word भौन (भवन) means ‘house.’

17. आकाश पाताल वट्ट है सुरसङ्गा ।
पानी पवन नहीं लागे अङ्गा ॥
गिर पड़े तौ मर नहीं जाए ।
बिना हवाले तोड़के खाए ॥

उत्तर — गूलर ।

“It lives, like the gods, in the sky and the nether regions in a world of its own; neither water nor air touches its body; when it falls down, it does not die; without its being killed by way of sacrifice, people pluck and eat it.”

Answer. The fruit of the *Ficus glomerata*.

Note. The fruit of this fig tree contains numerous insects which, like the gods, live in a world of their own. Water and air cannot touch

them. When the figs fall down to the ground, the insects do not die. People pluck the figs and eat them, without first killing the insects within.

18. भादो फुले चैत बतौआए ।

ना भूँइ गिरे ना सुगा खाए ॥

उत्तर — भरकट ।

“It flowers in the month of Bhādo (August–September), and bears pods in the month of Chait (March–April); its pods fall not to the ground nor do parrots eat them.”

Answer. The Jharkat or Bābul tree (*Acacia farnesiana*).

Note. It is also known as the Cassie flower.

19. एक पेढ़ अगड़धता ।

ओकरा सोरि ना पत्ता ॥

उत्तर — आकाशवंतार ।

“A plant without a like; it has neither roots nor leaves.”

Answer. A yellow thread-like parasite upon trees.

Note. In colloquial Hindi, the word अगड़धता means ‘without a like or similar one’; its derivation is uncertain. The word ओकरा means ‘of which,’ and सोरि ‘a root.’ See riddle No. 24.

20. बन में ओखर टांगल बा ।

उत्तर — कटहर ।

“A wooden mortar is hung in the forest.”

Answer. Jack fruit.

Note. The *okhar* is the large wooden mortar used in Bihāri households for husking rice. A big jack fruit looks like a middle-sized mortar from a distance. The word टांगल means ‘hung,’ and बा ‘is.’

21. लाल कड़ौ ।

भूँइ में गड़ौ ॥

उत्तर — कन्द ।

“A red stick buried in the ground.”

Answer. The sweet potato.

Note. Its thin tubers look like red sticks.

22. लाल लाल दैया ।
फरे भवदैया ॥
कोइरी का लड़िका ।
कहे बाप रे दैया ॥

उत्तर—मरिचा ।

“The seeds are very red; they grow in clusters; the Koiri's son cries out, ‘O father, O mother.’”

Answer. Chilli or red pepper.

Note. In colloquial Hindi, the word दैया means ‘seeds’; भवदैया ‘a cluster’; and दैया ‘mother.’ The Koiri's child cries out on eating chillis. The Koiri's child is mentioned here, because Koiris generally cultivate the ordinary vegetables close to their homesteads and sell them in the bazar. The Koiri's child is especially likely to stray into the vegetables and particularly among the chillis and taste the attractive red fruit out of curiosity.

Compare this riddle with No. 32 of Knowles' Collection from Kashmir.

23. छोटी सुटकी रानी,
पत्थल पुराणी ।
फोड़ों तो सेन्दुरदानी ॥

उत्तर—मसूरि ।

“A fat little queen as hard as stone; if you break her, she is then a small box of vermillion.”

Answer. A *masūrī* or lentil (*Ervum lens*).

Note. The *masūrī* has a hard pod with red seeds.

24. एक पेड़ अगडधता ।
ओकरा फूल के ऊपर पत्ता ॥

उत्तर—गूँ ।

“A plant without a like; it has leaves upon its flowers.”

Answer. The *Gūm* plant.

Note. The plant grows in waste places in North Bihār during the early part of the rains. It bears numerous little white flowers on bracts, and the bracts are surmounted with leaves. It is sometimes eaten as a remedy for fever.

In colloquial Hindi, the word अगडधता means ‘without a like, or similar one,’ (see riddle No. 19,) and ओकरा ‘of which.’

25. एक अचरज मो हौ देखा न जाए ।
हिन्द तुस्क सङ्ग मिल खाए ॥
बात कहत मो हौ आत्रे हसि ।
आधा गड्ढा आधा खसी ॥

उत्तर — खरबुजा ।

“A more wonderful thing have I never seen. Hindūs and Musalmāns eat it together. To utter its name excites my laughter. Half of it is ‘ass,’ and the *other* half is ‘castrated goat.’”

Answer. The musk-melon.

Note. In colloquial Hindi, the word तुस्क is applied to Musalmāns. The first half of the Hindi word for musk-melon (खरबुजा) is खर which both in Persian and in colloquial Hindi means ‘an ass’; and the other half बुजा means in colloquial Hindi ‘a castrated goat’. The word अचरज (Sansk. आश्चर्य) means ‘a wonder,’ ‘a wonderful thing.’

Compare this riddle with the Kashmiri riddles Nos. 28 and 33 of Knowles’ Collection.

26. एक थान के बारह पिस्ता, चार हजार हैं धार ।
जो यह फल को आनि खिलात्रे सोई नारी हमार ॥

उत्तर — नीवू ।

“It is a breast with twelve nipples and four thousand pores: the woman who will bring me this fruit for my eating is my beloved.”

Answer. A lemon.

Note. The twelve nipples are the segments of the lemon.

27. नन्ही चुक कौड़ी रमुनीया नात्र ।
घघरी पहिर के पेठीया नात्र ॥

उत्तर — मुरई ।

“An exceedingly small girl, by name Ramuniyā; go to the market with your frock on.”

Answer. A radish.

Note. In colloquial Hindi, the word नन्ही means ‘small,’ and चुक ‘exceedingly.’ The frock is the crown of leaves. In Bihār radishes are taken to the market for sale with the leaves on, as the leaves are eaten uncooked by the lower classes.

28. राजा की बेटी ऊमेले की नाती ।

सहस्र कपड़ा की बांधेली गांती ॥

उत्तर — पीछाज ।

“She is daughter of a king, and the granddaughter of Humel, she wears a thousand pieces of clothing tied round her with knots.”

Answer. An onion.

Note. Humel is the Bihāri rustic's corruption of the name of Humāyūn, the great Mughal Emperor of Delhi, and he is probably mentioned because traditions of him are current in Bihār. The *dohar* or upper cloth is worn toga fashion by Bihāri rustics during the cold weather, tied about the shoulders with many a knot, and is called गांती when so worn.

29. एक सावर एक गोरी नारी दोनों बिके माझ बज़ार ।

एक सत्ती एक सहज्जी आत्रे दोनों एक ही नाम कहात्रे ॥

उत्तर — इलाची ।

“One woman is white, the other black; both are sold in the bazār. One is cheap and the other dear; yet both are called by the same name.”

Answer. The Lesser Cardamum (*Elettaria cardamomum*) and the Greater Cardamum (*Amomum subulatum*).

Note. The lesser cardamums are white in colour and are rather dear in price. The greater cardamums are black and are a cheap and efficient substitute for the former. The word सावर is the colloquial Hindi form of the Sanskrit श्यामल and means ‘black,’ ‘dark.’

30. एक नारी कर जोड़े डांडी ।

जन्म लिये कभू ना बाढ़ी ॥

ना यह मूरति चित्र उरेहा ।

मुख गोविन्द राधिका देहा ॥

उत्तर — करजीरी ।

“A woman stands with folded hands; she never grew since her birth; she is like neither an idol nor a picture; her face is of Gobind's colour, (black), and her body of Rādhikā's colour (red).”

Answer. The Crab's-eye seed.

Note. The crab's-eyes (Hindi करजीरी and Bengali ढूँह) are the seeds of the climbing plant *Abrus precatorius*, L., and are used in India

by jewellers and druggists as weights (*rati*) averaging a little less than 2 grains. The upper portion of the seed is black, and the lower portion red. The word *उरेहा* means 'like,' 'similar to.'

31. बाप के नाव से पुत का नाव, नाती का नाव कुछ और ।

यह कहानी बुझके, पाखे उठाओ कौर ।

उत्तर—महुआ ।

"From the name of the father is the name of the son; but the name of the grandson is something different. After guessing this riddle, O Pāṇḍe, eat your food!"

Answer. The Mahuwā tree (*Bassia latifolia*, Roxb.).

Note. The fleshy corollas of the flowers are an important article of food both for men and for animals, and yield by distillation a coarse spirit. The fruit is eaten raw or cooked, and from its seed an oil is obtained which is used for culinary purposes and for soap-making. The father is the tree, and the flower (and the spirit) which is the son is called by the same name, Mahuwā. The grandson is the fruit, called by the altogether different name कोढ़ना. In colloquial Hindī, the word कौर means 'food.'

32. सांके दही जमाइये, भिनसहरा गए बियाए ।

बच्छरू त्रा के पेट में, मखन शहर बिकाए ।

उत्तर—अफीम ।

"Curdled milk is set to thicken in the evening; in the morning the cow gives birth to the calf that is within her womb; the butter is sold in the city."

Answer. Opium.

Note. The poppy-heads are incised in the morning that the juice may exude, and the exuded juice thickens into opium during the night. The word भिनसहरा means 'the morning.'

33. संख ऐसा ऊजरा, मलय गिर के बास ।

देऊ सेयाने बणिक मों, माङ्ग पठाइन् सास ।

उत्तर—कपूर ।

"It is white as a shell and has all the odours of the Malaya hills. O clever shop-keeper, give me that, for my mother-in-law has sent for it."

Answer. Camphor.

34. सुगा महोखा बाकुला, तीतिख के खुहार ।
जो यह फल को आनि खिलावे, सोई कन्त हमार ॥

उत्तर—पान ।

“It is green like the parrot, brown like the mahokhā bird, white like the heron, mottled-brown like a butterfly: the man who brings this fruit for my eating is my beloved.”

Answer. Betel (*i.e.*, the green pān-leaf containing brown catechu, white chunam and mottled-brown areca-nut).

Manufactures, Trade, &c.

35. चलते चलते थक गया चला न एको कोश ।
ब्रा के लड़के ऐसे हुए कि चल गए सौ सौ कोश ॥

उत्तर—कुम्हार का चाक ।

“With continual moving, he became exhausted; yet he did not move one single kōs. His children became such that they moved away hundreds and hundreds of kōses.”

Answer. The potter's wheel.

Note. The children are the earthenware which are sold far and wide.

36. एक चिरिया ऐसी ।
जो पानी में बैसी ॥
लपक धरे गरा ।
फिर पानी में पड़ा ॥

उत्तर—कुम्हार का डोरा ।

“There is such a kind of bird, as lives in water. It leaps and seizes one by the neck and again drops into the water.”

Answer. The potter's string with which he cuts off the finished vessels.

Note. The string is usually kept wet in a vessel of water.

37. कांचे गुलगुल पकले कठेश ।
सो फल फरे मम्भौली के हेठ ॥

उत्तर—कुम्हार के बर्तन ।

"When raw, they are very soft, but when ripe are hard. Those fruits are produced beneath the hollow ground."

Answer. Potter's earthenware.

Note. The *समौली* is the circular hollow made by potters in the ground, in which the clay vessels are placed and then baked. It is otherwise known as *चावा*. The word *गुलगुल* means 'soft'; *कठेर* 'hard'; and *चेठ* 'below.'

38. एड़ी काजर माथे मौर, पीठ पर दुइ दान्त ।

यह बुझौखल बुझिके, तो जेवन बैठ कान्त ॥

उत्तर—जांत त्रों पिषनीहार ।

"Its leg is black; on its head is the head-dress called maur; on its back are two teeth. After guessing the answer to this riddle, let my husband sit down to his dinner."

Answer. The millstone and the grinder.

Note. The word *एड़ी* means 'leg'; here it means the nether millstone. The *मौर* is the head-dress made of pith which is worn by Bihāri brides at their marriages, and is here applied to the *जुड़ा* the piece of wood containing the two handles, which is fixed across the upper millstone. The two teeth are the two wooden pegs with which the piece of wood containing the two handles is fixed on to the upper millstone. In colloquial Hindi, the word *जेवन* means 'to eat,' and *काजर* means 'black'; and the word *कान्त* means 'husband' and is here applied to the grinder.

39. कुटुम्ब को कुटुम्बिनौ कुटुम्ब से धरावे ।

कुटुम्ब के माथे चढ़ाके कुटुम्बिनौ पीटावे ॥

उत्तर—लोहा ।

"A female relative seizes a relative with the assistance of a relative; the female relative places him on the head of a relative, and beats him."

Answer. Iron.

Note. A piece of red hot iron is seized with a pair of iron tongs (*चांडशी*), placed on an iron anvil (*नेहार*), and beaten with an iron hammer (*हथोड़ी*).

40. कटि काठे कटि काटी है,
हृदया वज्रकठोर ।
ता पर ब्राह्मण कठिन है,
सौंग ऊपर एक ठोर ॥

उत्तर—कोल्ह ।

“A waist of wood, the waist is cut open; a heart as hard as adamant: thereon is a hard pole, and above are horns and a beak.”

Answer. A sugarcane-press.

Note. The middle is made of wood; and the place (heart), where the juice is pressed is very hard. The horn-like processes are the two shafts attached to the pole, to which the bullocks are yoked.

41. आह्वां आह्वां आह्वां ।
पर गोड़ दुइ बाह्वां ॥
पौठ पर पूंछू जने ।
सो तमाषा कह्वां ॥

उत्तर—तराजू ।

“Bravo! bravo! bravo! It is placed on others’ feet, it has two arms, and its tail grows upon its back. Where is that curiosity?”

Answer. A pair of scales.

Note. In using scales, the two pans are usually placed by dealers on their feet. The tail growing from the back is the string tied to the middle of the beam of the balance, and held in the hand.

42. खम खम कचहरी में खंभ गाड़लवा ।
केऊ लेत केऊ देत केऊ दांत बौले वा ॥

उत्तर—ऊक्का ।

“In an assembly of people is erected a wooden pillar. Some take it, some give it; some ask for it by word of mouth.”

Answer. A huqqa.

Note. The words खम खम mean ‘full of people.’ The word खंभ means ‘pillar,’ and refers to the wooden tube of the huqqa. The words दांत बौलना mean ‘to speak,’ ‘to ask by word of mouth.’

Compare this riddle with the Kashmiri riddle about the huqqa, No. 27 of Knowles’ Collection.

43. कमर के घातर बाद गन्हीर
 सुरसरि वा के बसे शरीर ।
 बनरिषु वा के सिर पर रहे
 दृष्टकूट गोपीजी कहे ॥

उत्तर—ऊक्का ।

“Its waist is thin, its bowels are capacious; in its body divine water dwells; on its head is fire. Let the Gopiji tell this riddle.”

Answer. A huqqa.

Note. The belly is the bowl which contains the water. The word बनरिषु literally means ‘enemy of the forest’, and hence ‘fire’ which devours forests.

44. पेट में पानी सिर पर आग ।
 प्रिया के कारण लिया सोहाग ॥
 मुख चुमे पै करती बात ।
 नहीं तो नारी मौन होय जात ॥

उत्तर—ऊक्का

“She has water in her body and fire on her head. She has assumed the vermillion-spot for her husband’s sake. When kissed on the mouth she speaks; but if not, the woman remains silent.”

Answer. A huqqa.

Note. सोहाग means ‘vermillion.’

45. इन्द्रशीष पर बैठके सती होय एक नारी ।
 मुख चुम्बन के कारणे, जरती पुकारि पुकारि ॥

उत्तर—चिलम ।

“Having seated herself on Indra’s head, a woman immolates herself in the fire; as she is kissed on the mouth, she burns with much lamentation.”

Answer. The chillam.

Note. The chillam, or small pan containing the tobacco and charcoal heaped thereon, is placed on the top of the huqqa, and Indra is the god of the watery sky.

This Bihāri riddle has a striking resemblance to Kashmīri riddle No. 96 of Knowles’ Collection.

46. नन्ही चुक का भैंसा ।
भर घरे बैसा ॥

उत्तर—दिया बत्ती ।

“An exceedingly small buffalo ; it occupies the whole room.”

Answer. An oil-lamp.

Note. The *chirāgh* or earthenware saucer containing the oil, with the wick sticking out sideways, and begrimed with dirt and soot is compared to a small black buffalo. Its light pervades the whole room.

For नन्ही चुक see riddle No. 27.

47. एक ही नारी पुरुष हैं ढेर ।
सब से मिलती एक ही बेर ॥
दिना चार का अन्तर होई ।
अरुन्धत पुरुष कोड़ावै सोई ॥

उत्तर—कङ्करी ।

“There is one woman, there are many men ; she visits them all at the same time : there is an interval of some four days ; the men become entangled, and she separates them.”

Answer. A comb.

Note. Compare this Bihāri riddle with the Kashmīri riddles about a comb, Nos. 13, 113 and 117 of Knowles' Collection. The word अरुन्धत means 'entangled.' The men are the hair of the head.

48. मीस मास ठेज्जकात्रों ।
तो बिली में हुकात्रों ॥

उत्तर—सूई तागा ।

“Stiffen and harden ; then put into the hole.”

Answer. Needle and thread.

49. नन्ही चुक बाले मीयां लमहर पूंक् ।
होदे गइले बाले मीयां होदे वाटे पूंक् ॥

उत्तर—सूई डोरा ।

“An exceedingly small puppet ; it has a long tail ; when the puppet has gone to that side, the tail remains on this side.”

Answer. A needle and thread.

Note. A small puppet used by jugglers in Bihār is called बाबू भोयां. The jugglers place it at the end of a big stick and dress it and the stick with clothes reaching to the ground. The stick is here called the tail of Bāle Miya. The needle is likened to the puppet, and the thread to the tail. When the needle accidentally slips from the hand of the tailor and falls at a distance, the thread remains near him. For नन्ही चुक see riddle No. 27.

Compare this Bihāri riddle with No. 22 of Knowles' Collection from Kashmir.

50. चारि चरण दुइ शीष हैं,
ता पर भीषम सवार ।
विना जीव के जीव है,
सो मो ही देऊ भेजाए ॥

उत्तर — खड़ाऊँ ।

"It has four feet and two heads; on it rides a heavy rider; though without life, it has life—send me that thing."

Answer. A pair of sandals.

Note. The four feet are the pair of sandals and the two feet of the wearer. The two heads are the two knobs which pass between the great and the smaller toes. The sandals move about with the wearer.

51. तखर नाम का आदि जो ।
गरगहना का अन्त ॥
ता ही मध जो रहत है ।
भेज दे तु ही कन्त ॥

उत्तर — चोली ।

"That which *begins with* the beginning of the name of 'thief' and *ends with* the end of 'neck ornament'; that which rests on the waist. O husband, do thou send me that."

Answer. A woman's bodice.

Note. The first portion of the word चोली 'bodice,' is चो which is the initial of the word चोर 'thief.' The last portion is ली which is the final of the word हंसुली 'a neck-ornament.'

52. काले मुंह के भेड़ कुलांचे ।
उलटी हो अंगुली पर नाचे ॥
जब क्रूर मे मारे डुबी ।
दिल का हाल बतावे छुपि ॥

उत्तर — कलम ।

“A sheep with a black face leaps; upside down it dances on the finger. When it takes a plunge into the well, it communicates the secrets of the heart noiselessly.”

Answer. A pen.

Note. Its black point is the face. The well is the inkstand. The verb कुलांचना means ‘to leap.’

This may be compared with the Kashmiri riddle about writing, No. 109 of Knowles’ Collection.

53. सर सर डालिले ।
ठेकान ले पंजचाइले ॥
तनि एक माझिले ।
तो काहे कोहनाइले ॥

उत्तर — डोरी ।

“When let down hastily, it reaches its destination. It draws a little; then it is thrown aside.”

Answer. A rope for drawing water.

Note. The word कोहनाना means first ‘to become angry’ and secondly ‘to throw aside.’ When one is angry, one often keeps aloof from others.

This Bihāri riddle bears a striking similarity to the Kashmiri riddle, No. 101 of Knowles’ Collection.

54. एक नारी ब्रह्म कैलकविनी, बड़े भाग से मिलती है ।
अपने ऊपर मरद चढ़ावे, मर्दों पे खुद चढ़ती है ॥

उत्तर — पालकी ।

“She is a most beautiful woman, she is obtained by good luck; she makes her husband ride upon herself; she herself rides on men.”

Answer. A paliki or palanquin.

Note. The word बैलखविली means 'very beautiful.' It is on occasions of marriage and other auspicious ceremonies that people get palanquins to ride in. Hence it is said she is got by good luck.

55. राजा की एक सुन्दर रानी ।

चूतर का घर पिन्ने पानी ॥

लाज के मारे डुब डुब जाय ।

नाहक मार पड़ोसिन खाय ॥

उत्तर—घड़ी घगटा ।

"A Rājā has a beautiful queen; her lower part drinks water; from time to time she becomes drowned for shame; and a female neighbour is beaten unjustly."

Answer. A water-clock and a gong.

Note. The queen is the water-clock which sucks up water through a hole beneath. It becomes filled every hour and sinks down into the water-vessel; and a gong, placed near it, is then beaten to indicate the hour.

56. उत्तम कुल की है एक नारी ।

जन्मे तब ही बाप ही मारी ॥

दादा के संग जब ही पड़े ।

तब ही बाप को पैदा करे ॥

उत्तर—मट्ठा ।

"She is a lady of noble lineage; as soon as she is born, she kills her father. When she falls into the company of her grandfather, she gives birth to her father."

Answer. Whey.

Note. Whey (जोरन) is produced from milk; when it is added to milk, the milk is killed, i.e., is curdled into *dahi*. When the *dahi* is churned with the churning-stick, it separates off into butter and whey.

This sort of language, expressing the birth of the father after that of the child is common enough in Indian riddles, as will appear from the Kashmiri riddle about the cotton plant, No. 99 of Knowles' Collection.

Religion and Mythology.

57. नागबेलिरिपु की सुता, ता के पति का हार ।

वा के खरि पर जो चढ़े, तुलसी ता ही संहार ॥

उत्तर—विष्णु ।

“The enemy of the flower Nāg-beli has a daughter; her husband wears a necklace; he who rides on the enemy of that necklace, Tulsi worships him.”

Answer. Viṣṇu.

Note. The enemy of the flower Nāg-beli is Snow or *Him* (which is another name of Hima-vat, the Himālaya mountains); Hima-vat's daughter is Pārvatī; her husband Śiva wears a necklace of snakes; their enemy is the bird Garuḍa which carries Viṣṇu.

58. तीन नयन घट चरण हैं, दुइ मुख जीभा एक ।

तेहि सम्मुख त्रिया चलत नहीं, पण्डित करत वीवेक ॥

उत्तर—शुक्राचार्य ।

“Three eyes, six legs, two mouths, and one tongue; before him women never walk. O learned men, find him out.”

Answer. Śukrācārya.

Note. Śukra was the spiritual preceptor of the *Daityas* or demons. He is represented as riding on a frog. He was blind of one eye; hence his three eyes are his own one eye and the frog's two. His two mouths are his own and the frog's. His one tongue is his own, for the frog is popularly believed to be tongueless. Women will never go to their husbands' homes when the *Sukra* asterism is in the ascendant. Hence the *Doṅgā*, *Gauṇā* and *Rukhṣati* ceremonies, on which occasions married women have to leave their fathers' houses and go to those of their husbands, never take place when this asterism is in the ascendant.

59. घट चरण भौरा नहीं, तीन नयन नहीं ईश ।

सो तुम्हार रक्षा करै, एक रसना दुइ भ्रीष ॥

उत्तर—शुक्राचार्य ।

“Six feet, yet not a bee; three eyes, yet not the god Śiva; one tongue yet two heads. May he preserve you!”

Answer. Śukrācārya.

Note. This is similar to the last preceding riddle. The god Śiva has a third eye on his forehead.

60. दुइ चरण भूँइयां चले, चार करै सुख चैन ।
तुलसीदास बिचार कहे, तीन शीष दुइ नैन ॥

उत्तर—अन्धा अन्धी का पुत्र सरत्तन ।

“Tulsi-dās thinks;—two feet walk on the ground; four feet rest comfortably and happily; he has three heads and but two eyes.”

Answer. Sarwan, the son of the blind sage Andhak.

Note. Sarwan or Sindhuk was a little boy, the son of a blind sage named Andhak. His mother was also blind. He used to carry about both his blind parents on his shoulders. This explains the riddle. It is said that King Daśa-ratha of Ayodhyā, while out hunting, killed Sindhuk by mistake for an elephant. The word चैन means ‘happiness,’ ‘comfort.’

61. दुइ चले चार लटके बोले मधुरी वैन ।
सुर दास अस कहे गए शीष तीन दुइ नैन ॥

उत्तर—अन्धा अन्धी का पुत्र सरत्तन ।

“Two feet walk and four are dangling; he speaks honeyed words; he has three heads and but two eyes; this asks Surdas.”

Answer. Sarwan the son of the blind sage Andhak.

Note. This is a variant of the last preceding riddle. The word वैन means ‘words.’ The sage Andhak and his wife spoke sweet words to their son Sarwan. Surdās is the name of a famous ascetic, who renounced the world and devoted himself to the contemplation of God.

62. बारह मास षट ऋतुआ हैं, वर्षा शिशिर वसन्त ।
एक दिन ऐसा कौन है, कि शिवा न भावै कन्त ॥
भादो शशिमख चौथ को शिवमुख होय कलङ्क ।
याते ब्रह्म ही दिन ऐ सखी शिवा न भावै कन्त ॥

उत्तर—चौक चान्दा ।

“There are twelve months and six seasons; there are the rains, the dewy season and spring. When is that day on which a woman does not esteem her husband auspicious. Siva’s face become blemished on the fourth day of the bright half of the moon of Bhādo; therefore, Pārvaṭī does not esteem her husband on that day, O my friend.”

Answer. The Caukcāndā day.

Note. The fourth day of the light fortnight in the month Bhādo is known in Bihar as the *Caukcāndā* day and in Bengal as the *Naṣṭa-candra* day. Both in Bihar and Bengal it is considered very inauspicious

to look on that day at the moon which is then full of ill omen.* Siva bears on his forehead a moon; and as it becomes full of ill omen on that day, Pārvatī does not go to him.

Play on Words.†

63. तीन अक्षर में रस बज्जत ।
मध्य का काटे समुद्र का पुत ॥
आदि का काटे जित्त से जाय ।
अन्त का काटे सब कोई खाए ॥

उत्तर—सागर ।

“In three letters there is much pretty fun. If you cut out the middle letter, the father-in-law's son is left. If you cut off the initial letter, it is deprived of life. If you cut off the final letter, everybody eats what is left.”

Answer. The word सागर *Sāgar*, ‘ocean.’

Note. The father-in-law's son is the brother-in-law, Hindī सार *sār*. By the elision of the initial, only ‘the neck,’ गर *gar*, is left. By the elision of the final, साग *sāg*, ‘country vegetables,’ is left.

64. तीन अक्षर कायस्थ के पास ।
अन्त काटे उड़ि लगे आकास ॥
आदि का काटे सब कोई चढ़े ।
मध्य का काटे सब कोई करे ॥

उत्तर—कागज ।

“Three letters exist beside a Kāyasth (i.e., a writer). If you cut off the final letter, what is left flies up to the sky. If you cut off the initial letter, every body rides on what is left. If you cut out the middle letter, every body does what is left.”

Answer. The word कागज *kāgaj*, ‘paper.’

Note. By the elisions, the several words काग *kāg* ‘a crow,’ गज *gaj* ‘an elephant’ and काज *kāj* ‘work’ are formed.

* For a fuller account of the superstitions connected with the *Caukcāndā* day, see my paper entitled *On Vestiges of Moon-worship in Behar and Bengal in the Journal of the Anthropological Society of Bombay*, Vol. II, pp. 597-601.

† See also Riddles Nos. 25 and 51.

65. लाग कहे लागत नहीं, वर्जत लागत धाए ।

कहं पहेली एक मै, दीजै चतुर बताए ॥

उत्तर—ओठ ।

"They say 'unite,' but do not unite; *they say* 'separate,' but unite with each other. I propound a riddle. O ye clever people, find it out."

Answer. The lips.

Note. In pronouncing the word "unite" लाग, the lips do not touch each other; but, in pronouncing the word "separate" वर्जत, they touch.

66. लक्ष्मीपति के कर बसे, पञ्चाक्षर गिण लेओ ।

आदि का अक्षर छोड़िके, बाकी हो सो देखो ॥

उत्तर—सुदर्शन (सुदर्शन) ।

"A thing there is in the hand of Lakṣmī's husband, count ye five letters; take away the first letter and give me what remains."

Answer. Viṣṇu's discus सुदर्शन (*i.e.*, properly सुदर्शन) *Su-darśan*.

Note. Lakṣmī's husband Viṣṇu holds the discus called *Su-darśan*. When the first letter सु *su* is taken away, what remains is दर्शन (*i.e.*, properly दर्शन) 'a sight' of the deity himself.

Miscellaneous.

67. सारी गुदड़ी त्रों जल गई ।

जला न एको सूत ही ॥

घरवाले को पकड़ लिया ।

घर खिड़की के रास्ते चला गया ॥

उत्तर—जीव ।

"The whole cloak has been burnt up, yet not a single thread of it is burnt. The dweller in the house was seized; but the house went out by the doorway."

Answer. Life or soul.

Note. The cloak is the body and the thread is the soul; the body is burnt, but the soul continues. The house is the body; death seizes the life, and the corpse is taken out by the doorway to be burnt.

68. एक नारी ब्रह्म सब को भावे ।
 मुख को नहीं भेद बतावे ॥
 वा को जाने मानुष चतुर ।
 खोलि देखावे अपना सतुर ॥
 चुपके चुपके बाते करे ।
 दानिषमन्दों के घर रहे ॥

उत्तर — विद्या ।

“She is a lady; she likes everybody much; she does not disclose her secrets to the foolish. Clever men know her. She points out to such men their enemies; she talks very silently; she lives in the houses of the wise.”

Answer. Learning.

Note. The word सतुर is a corruption of Sanskrit शत्रु ‘an enemy.’

69. एक फल अनुराधा ।
 केहु का सौंस केहु का आधा ॥

उत्तर — माता पिता ।

“There is a fruit which is very good. Some enjoy it wholly; some in halves.”

Answer. Parents (mother and father).

Note. In colloquial Hindi, the word अनुराधा means ‘good’; and the word सौंस means ‘wholly.’ An only son enjoys his parents wholly; but two sons share them.

70. हाथ ना गोड़ ना रूप ना रेखा ।
 आदमी को कौन चलावे देवो ना देखा ॥

उत्तर — बूढ़े ।

“It has no hands, no feet, no body, nor any sign; who will lead men to it? The gods have not seen it.”

Answer. A bogie.

71. छोटी सुटकी खरहा, लटपट काण ।
 ते ही पर लादो पचीस मन धान ॥

उत्तर — चिट्ठी ।

“A fat little rabbit with drooping ears; on it are laden twenty-five maunds of paddy.”

Answer. A letter.

Note. The drooping ears are the flaps of the envelope. The twenty-five maunds of paddy are the large number of words and ideas that can be written in a single letter. The word खरहा is the common colloquial Hindi name for 'rabbit.'

This Bihāri riddle may be compared with the Kashmiri riddles about letters, Nos. 80 and 85 of Knowles' Collection.

72. चारि नरम चारि गरम चारि भूकाभरी ।

एक हरिण बारह खुरी विलग विलग चरी ॥

उत्तर—साल या वर्ष ।

"It has four parts cold, four hot, and four full of storms and high-winds. It is a deer with twelve hooves; it browses on different kinds of fodder.

Answer. The year.

Note. The parts are the months, four of the cold weather, four of the hot weather, and four of the rainy season. The deer's hooves are the months. The word चरी means 'grazing,' 'browsing'; the deer (the year) browses on different kinds of fodder during the twelve months.

73. एक मरद नित आत्रे जाय ।

चार चार वेटरा रोज़ बियाय ॥

ब्रह्म चारों के चार चार जोय ।

जो बुझे सो पण्डित होय ॥

उत्तर—दिन—पहर—घड़ी ।

"A man comes and goes continually, he gives birth to four sons every day. Each of these four has four wives. He who understands this is a learned man."

Answer. A day, having four watches (*pahars*), each consisting of four hours (*gharīs*).

Note. In colloquial Hindi, the word जोय means "a wife."

74. एक नारी सोरह सों रसी ।

विन व्याहे रौरे घर बसी ॥

उत्तर—रुपैया ।

"One woman, sixteen paramours. Without being married to you, she lives in your house."

Answer. A Rupee.

Note. The sixteen paramours are the sixteen annas contained in a rupee.

75. सात पांच नौ तेरह साढ़े तीन अढ़ाय ।
वा ह्रीं में मो ह्रीं राखिय तुम को कसम खुदाय ॥

उत्तर — ४० सेर का मन ।

“7, 5, 9, 13, $3\frac{1}{2}$, $2\frac{1}{2}$; keep me in that, I adjure you by God.”

Answer. One maund containing 40 seers.

Note. The total of the figures is 40.

76. एक हरिय की बीस खुरी ।

सौग हैं सौ चार ॥

यह बुझौअल बुझिके ।

तो जेवन परोश नारी ॥

उत्तर — एक वीघा — २० कट्ठा — ४०० धूर ।

“One deer has 20 hooves and 400 horns. After guessing the answer to this riddle let my wife serve the meal.”

Answer. One bighā containing 20 kaṭṭhās and 400 dhūrs.

Note. For जेवन see riddle No. 38. The verb परोशना means ‘to serve up a meal.’

77. बीस बाप के वेटड़ा वीधना विवेक रचा ।

यह बातन का करिय सजा, एक नाति चार सौ आजा ॥

उत्तर — विघा — कट्ठा — धूर ।

“After much deliberation Brahmā created a son begotten by twenty fathers. Discuss these matters and find out the answer. He is a single grandson and has four hundred grandfathers.”

Answer. One bighā, which is composed of 20 kaṭṭhās and of 400 dhūrs.

Note. The lower classes call the god Brahmā वीधना (Sanskrit विधि) In colloquial Hindi, the word सजा means ‘discussion,’ and the expression करिय सजा ‘take note of,’ ‘discuss and find out the answer.’ The word बातन is the plural, in colloquial Hindi, of the word बात ‘a word,’ ‘matter.’

Plate-I.

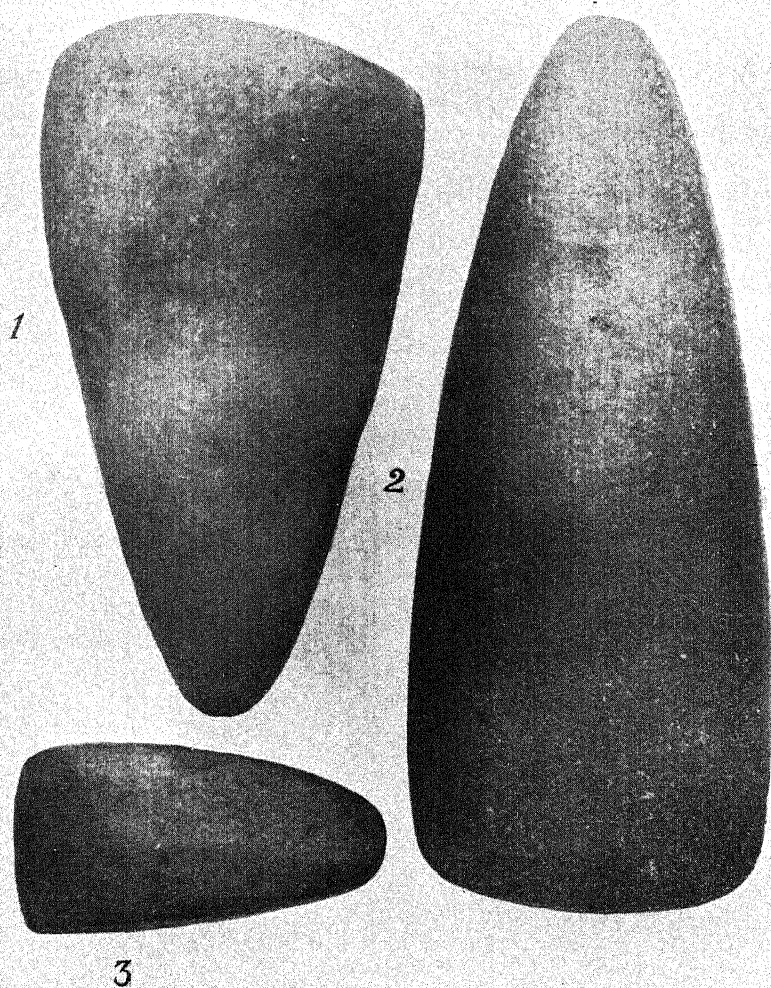


Plate-II.

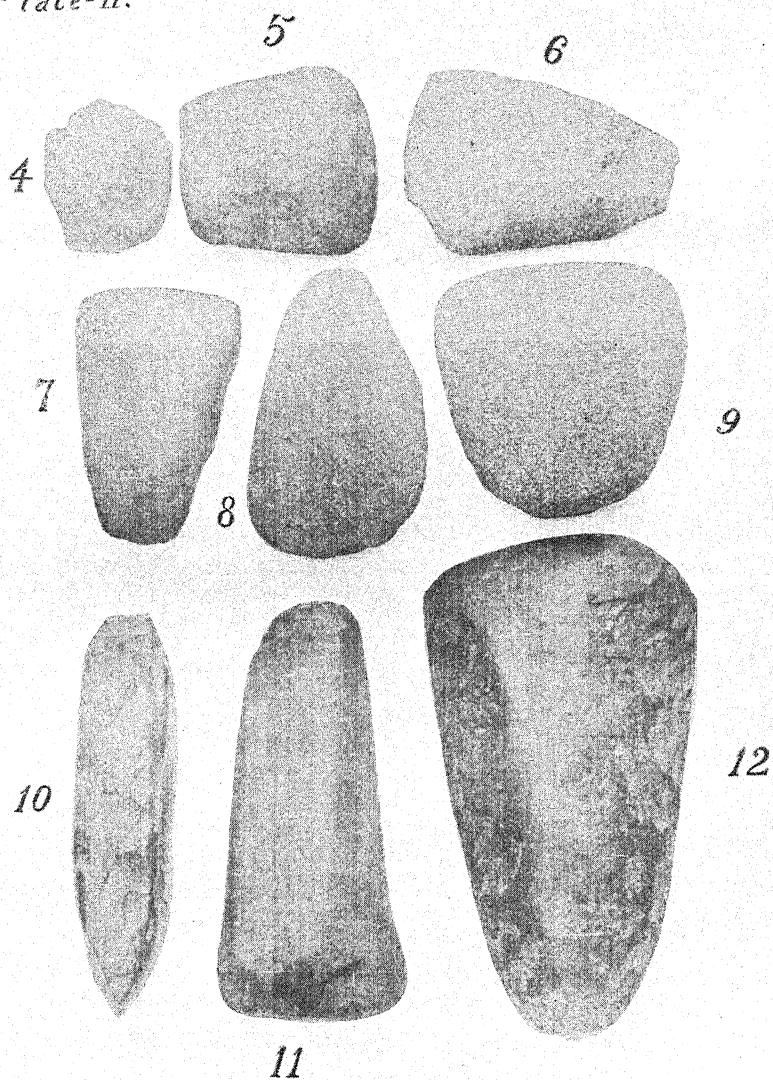
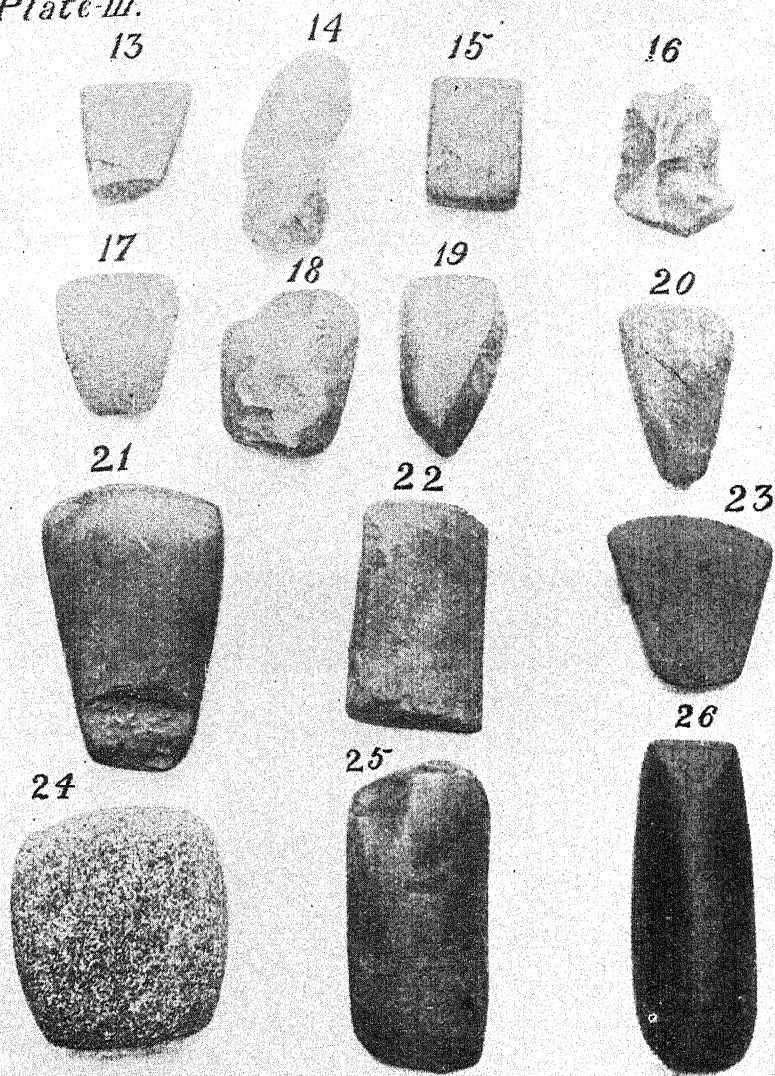


Plate-III.



The Coorgs and Yerusas, an ethnological contrast.—By T. H. HOLLAND,
A.R.C.S., F.G.S., *Geological Survey of India.*

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I.—INTRODUCTION.

In the little province of Coorg, which embraces a semi-isolated portion of the Western Ghats, we have an interesting instance of the way in which a mountainous and jungle-covered country has been turned to totally different purposes by two distinct races. Like many of the aboriginal tribes of South India who have been compelled to retire to the unhealthy hills before the southward spread of the Aryans, the Yerusas found in Coorg an asylum of refuge from the aggressive invaders. At a later period certainly, though precisely when is not known, the splendid race of *Kodagas* (Coorgs) found in the jungles of Coorg the means for satisfying their hunting propensities, whilst the narrow passes to the surrounding lowlands suited their highly developed instincts for predatory excursions into the country of their wealthier but less war-like neighbours. Whilst to the Yeruva the little mountain province was a place of retreat, to the Kodaga it was a Nature-made *point d'appui* for border raids, conducted with a view to supplementing the limited agricultural resources of the small plateau.

The sporting and fighting proclivities of the Coorgs reveal themselves even in their festive and religious ceremonies. From his very birth, when a bow-and-arrow made from the castor-oil plant is placed in the hands of the small baby-boy, the Coorg male is, or at least in the old days was, regarded as a huntsman and a warrior, whose first pride should be his size and physical strength. The selective influences arising from this have combined with many healthy habits to make the Coorgs the finest race, without exception, in South India. Gymnastic feats and skill in the use of arms form some part of nearly every festival in Coorg, and practically the whole of the rejoicings at the end

of the seed-time for the celebration of the *Kail mūrta*, when, after incense is burned and offerings made to the household collection of weapons, an athletic meeting is held on the *ūru-mandu*, or village green, which serves every function of the old Roman forum.

Out of a total population of 173,055 at the time of the last census, the two largest castes peculiar to the province—the Coorgs and Yeruvas—numbered 32,611 and 14,209 respectively.¹ It is with these two peculiar tribes that this note exclusively deals. The measurements herein recorded were made during the field season 1897-98, whilst I was in charge of the Geological Survey of the Province. For facilities afforded me for this purpose I have to thank in the first place, Mr. H. H. Risley, C.I.E., for the loan of a set of anthropometric instruments and literature on the subject, and Mr. G. F. Meiklejohn, Commissioner of Coorg, who directly or through his subordinates, removed the difficulties of prejudice and suspicion with which the native naturally views an official collection of data about his person and private property.² To Lieut.-Col. D. S. E. Bain, I.M.S., I am indebted for the means of measuring the few Coorg prisoners in the Mercara jail. The data obtained from these, it is not uninteresting to record, do not noticeably disturb the averages obtained by measurement of their more fortunate fellow-tribesmen who are living on the other side of the prison-walls and have not been noticed to exceed the “elastic limit” of the law.

Because of the differences of opinion now entertained with regard to the ethnic value of the different castes in India, I have, in this note, considered it necessary to make a short analysis of existing opinions, with a view to discovering what is essential and what is merely incidental in

¹ H. A. Stuart, Coorg Census Report, 1891, pp. 2 and 38. The coffee-planting industry of Coorg accounts for the very large number of male immigrant labourers, most of whom during the slack season return to the low countries. It is on account of this annual ebb and flow of males that such a disparity as 8:10 of females to males appears in the Census Report, as well as the excess of deaths over births. Because of the different periods of the year at which the returns were made the population of the province in 1891 appeared to be less by 2.94 per cent. than in 1881, whereas the Coorgs themselves had increased by 20.63 per cent. in the same period.

² The Yeruvas conceived the plausible theory that the Chief Commissioner, having first made a tour through the country and convinced himself of the existence of able-bodied men, requested me to follow immediately for the purpose of ascertaining, by measurement, those who were fit for sacrifice on the N.-W. Frontier, where they said a certain number of men must be killed before the country could be quieted. Knowing the readiness of the Yeruva for flight and the fact that the impediments to his departure were, by his peculiar mode of life, always few, one had, out of regard for the hospitable coffee-planters, to be careful not to give cause for the propagation of such a ridiculous rumour.

the differences between the Indian tribes and castes. An attempt is made to show the value of recording individual measurements for analysis by the graphic method, instead of, or in addition to, the shorter, but less satisfactory, system of recording averages. The record of individual measurements permits of an examination of the degree of variation for each character, and affords a means for detecting any simultaneous variation of two or more physical characters, indicating roughly whether the race is a recent blend of dissimilar elements, or is comparatively pure. The present paper is thus to a limited degree an attempt to contribute some assistance towards the solution of the problem of discriminating physical characters which are deep-lying and of ethnical significance from those which are transient and variable amongst the Indian tribes.

I have confined myself purely to the physical characters of the tribes, and have not attempted to treat of their manners and customs, which I do not believe can be reliably studied by one imperfectly acquainted with the language and limited to a short stay in the country. Owing to the mutability of the language, customs and religion of a tribe, the evidence of such ethnographical details is a safe index to racial affinities only in the hands of an expert who is conscious of the many ways in which a new comer can be unwittingly deceived by superficial observations. As many of the notes which I have made concerning the ethnography of the Coorgs and Yeruvas are in general mere verifications of the previously published accounts of the tribes by Moegling, Richter and others, their publication in this note would be of no scientific value. A record of these will probably be included in the forthcoming Census Report.

II.—THE ETHNIC VALUE OF CASTE.

The Rev. G. Richter³ has given great offence to many Coorgs by classing them with the Dravidian tribes around and refusing to regard them as "Aryan Hindus." He states that in "physiognomy and bodily characteristics" they differ from the other Dravidian tribes in no more than a degree, which can be accounted for by civilization and social institutions, that they are a tribe more from position than genealogy, and cannot be said to be of distinct origin. He regards their presumption to be of Kshatriya or Rajput descent to be without the slightest foundation in history or tradition, and considers that there is no evidence obtainable from their customs, language, or social and religious institutions for such an assumption. Richter groups the Coorgs with the *Sūdras*, but says it ought to be their pride to discard all notion of caste altogether, and to stand upon their own merits as Coorgs.

The last of these statements is the only one which my observations would lead me to fully endorse. Although the Coorgs have been hinduized in religion they are notably far from being orthodox, and have always been most refractory subjects for the Brahmans. Their social institutions strike any new comer as different to those of the tribes around, whilst their traditions have been supplanted by late Brahman manufactures of the kind of the *Kāverī Purāṇa*.⁴ But these characteristics are only a degree more reliable than language as an index to racial affinities. All these—religion, social institutions and language—may undergo most thorough change without an appreciable infusion of foreign blood and consequent variation in physical characteristics. The Coorgs speak a Dravidian language,⁵ but all those who speak Dravidian languages are not necessarily of the same race, any more than those who speak Aryan languages are immediately related by blood.⁶ Dr. Gustav Oppert, who assumes the racial unity of all the different tribes of India, classes the Coorgs with the Gaudian division of the *Bhāratas* (pre-Aryans) on account of their name.⁷ Those tribes whose names are

³ *Ethnographical Compendium on the Castes and Tribes found in the Province of Coorg*, 1887, pp. 2, 3 and 19.

⁴ Cf. Richter, *Manual of Coorg*, 1870, p. 215; L. Rice, *Gazetteer of Mysore and Coorg*, Vol. III, 1878; p. 85.

⁵ *Koḍaga* is a dialect of Kannaḍa (Canarese) bearing a close relation to the older forms of the language according to Dr. Caldwell (*Grammar of the Dravidian languages*, Intro., p. 36).

⁶ Cf. Karl Penka, *Origines Ariacæ*, 1883; W. Z. Ripley, "The Races of Europe," 1899, Chap. II and literature therein quoted.

⁷ On the original inhabitants of *Bharatavarsa*, 1893, p. 162.

derived from *mala*, Dr. Oppert names Dravidians,⁸ and those whose names are derived from *ko* he speaks of as Gaudians, hence the Coorgs (*Koḍaga*) are included in the latter division. On this basis of classification we find the Coorgs grouped with such essentially distinct types as the thick-lipped, dolichocephalic, platyrrhine, black-skinned, stunted Kurumba; the tall, hairy, dolichocephalic Toda—tribes which have as little blood relationship to one another as that which exists between Bishop Johnson, late of Calcutta, and Bishop Johnson of Nigeria.

With what we know of the anthropometry of Indian tribes, a mere glance at Dr. Oppert's Gaudian category⁹ is sufficient to confirm his own words:—"it is impossible to be too cautious in drawing up such lists."

I am not prepared to offer any opinion as to whether the Coorgs were amongst the inhabitants of Bhāratavarṣa when the Aryan invasions commenced, or whether they themselves have any Aryan blood in them. But there is one conclusion which seems to me to be perfectly justifiable from a survey of their physical characteristics, namely, that of all the tribes and castes which have so far been examined in South India, Brahmans included, the Coorgs show less evidence than any other of an admixture of the blood which finds its typical expression in such tribes as the Kurumba, Yeruva, Irula and Paniyan, who are but the South Indian cousins of the Kols and Gonds, and the modern representatives of the Dasys—the black-skinned, "noseless" savages who opposed the early Aryan intrusion. If the Sūdras originated from the first cross between the Aryans and the aboriginal tribes, the Coorgs have fewer claims to be classed as Sūdras than any tribe or caste in South India: on this point they have good reason to resent Richter's assertions. But if, as Risley has pointed out, there is a general correspondence between social precedence in caste and degree of approximation to the Aryan type, the Coorgs may well take Richter's advice, and despise all notion of caste; for, judging by such characters as the stature, nasal index, comparative length of upper limbs, facial angle and colour of skin, the Coorgs take a high place amongst the people of the South, and in all these respects, as well as in the characters of the cranium, they show fewer signs of aboriginal blood than even the Brahmans of the Madras Presidency.

Whether or not there is any Aryan blood in the Coorgs is a question which forms a part only of the larger one as to whether there is any appreciable Aryan blood at all in the native races of India. Assuming that Penka's tall, dolichocephalic, blonde and

⁸ *Op. cit.*, p. 13.

⁹ *Op. cit.*, p. 112.

leptorhine Scandinavian is the typical Aryan, Mr. Risley has described the gradual fading out and dilution of these characteristics from the point of Aryan irruption on the N.-W. frontier of India in the south and south-easterly directions towards Bengal. The weak point of this argument lies in the doubtful nature of the premises on which it is built; for a large number of competent authorities consider the brachycephalic neolithic race, who built the lake-dwellings of Switzerland and North Italy, to be more nearly related to the race who spoke the undivided Aryan language than Penka's Scandinavians were. The cephalic index is, therefore, the most dangerous of ethnic characters to select as a test of Aryan relationship, and, indeed, no single one of the measurements usually made should be relied on as a racial test. But in this particular question the nasal index is of supreme importance; for, whether we regard the dolichocephalic Teuton or his brachycephalic neighbour as the original Aryan type, both contrast most strongly with the aboriginal tribes of India in being distinctly leptorhine.

If now we take the nasal index as a test of Aryan affinities amongst the castes of India, we find that instead of there being a fading out of the Aryan strain as we pass south-eastwards along the Gangetic belt, we get for some castes, notably the Brahmans, an improvement in the shape of the nose as we pass from the N.-W. Provinces to Behar and thence to Bengal.

In the case of the *Brahmans*, for example, Risley's figures for the nasal indices are:—

				Nasal index.
N.-W.P. Brahmans	...	...	...	74.6
Behar	„	...	...	73.2
Bengal	„	...	...	70.4

A similar variation holds good for a lower caste, the *Goálas*:—

				Nasal index.
N.-W.P. Goálas	...	...	...	80.9
Behar	„	...	...	76.7
Bengal	„	...	...	74.2

and again for the despised *Chamárs*:—

				Nasal index.
N.-W. P. Chamárs	...	...	...	86.0
Behar	„	...	...	82.8
Bengal Muchis	...	...	...	74.9

This distribution of the nasal indices is thus just the reverse of what we should expect if the high castes to the south-east of the Punjab obtained their characteristics from Aryan sources. The evi-

dences of the nasal indices, moreover, is not necessarily inconsistent with the variation in cephalic indices, firstly, because it is not proved that dolichocephalism was an Aryan characteristic, and, secondly, because towards the east an intruding tribe would overlap the distinctly brachycephalic Mongoloid fringe.

I do not mean to infer by these remarks that the Aryan infusion has been swamped beyond all possible recognition, nor do I follow Messrs. Nesfield and O'Donnell's criticisms of Mr. Risley's conclusions, and fail to recognise the essential ethnic differences between the high and low castes amongst Hindus. As the conclusions on this question have an indirect bearing on the questions discussed below, namely, the relationship of the Coorgs to their neighbouring races, I will re-state in another form one side of Mr. Risley's argument which appears to have been overlooked.

Mr. Risley¹⁰ has stated that the remarkable correspondence between the gradations of type, as brought out by certain indices, and the gradations of social precedence enables us to conclude that *community of race*, and not *community of function*, is the real determining principle, the true *causa causans*, of the caste system. In other words, we find high social position associated with a certain physical type and conversely low social position with a markedly different type.

Mr. J. C. Nesfield takes up a position utterly opposed to this view. While not denying that a race of "white-complexioned foreigners," who called themselves by the name of Arya, invaded the Indus valley *viâ* Kābul and Kashmīr some four thousand years ago, and imposed their language and religion on the indigenous races by whom they found themselves surrounded, Mr. Nesfield maintains that the blood imported by the foreign race became gradually absorbed into the indigenous, so that almost all traces of it eventually disappeared, and that for the last three thousand years at least no real difference of blood between Aryan and Aboriginal has, except in a few isolated tracts, existed. The "Aryan brother" is, he says, a much more mythical being than Rāma or Kṛiṣṇa. Mr. Nesfield thinks that "function, and function only, was the foundation upon which the whole caste system of India was built up."¹¹

Mr. C. J. O'Donnell has also criticised Mr. Risley's recognition of an ethnological stratification amongst the Indian castes, and has denied that the published figures justify an ethnic distinction between high and low castes. He points out that in the matter of nasal refine-

¹⁰ *Journ. Anthropol. Inst.*, XX. (1890), 259.

¹¹ Brief view of the caste-system of the North-West Provinces and Oudh. *Of*, D. C. J. Ibbetson, Punjab Census Report, 1881, p. 173 *et. seq.*

ment the Chuhra or scavenger of the Punjab, with a nasal index of 75.2, is not much inferior to the Brahman of the N.-W. Provinces with a nasal index of 74.6. This Mr. O'Donnell regards as a singular confirmation of Mr. Nesfield's assertion that a "stranger walking through the class-rooms of the Sanskrit College at Benares would never dream of supposing that the students seated before him were distinct in race and blood from the scavengers who swept the roads."

There seems to be a tendency in this argument to accentuate the apparent difference between Mr. Risley's standpoint and the position taken up by Mr. Nesfield. In the first place, Mr. Risley's argument regarding the fading out of the Aryan type in the south-easterly direction premises a *mixture* of blood and dilution of the Aryan strain. It is consequently not surprising that a high caste in the N.-W. Provinces shows an average nose only a degree superior to that of a lower caste in the Punjab. It is also to be expected that where an admixture of blood has taken place comparatively recently in the history of a caste instances of atavism will be specially prominent. In consequence of the latter circumstance, it seems to me that Mr. O'Donnell's further comparison within the same area of platyrrhine Brahman individuals with leptorrhine Chamār individuals picked out of Mr. Risley's tables is still perfectly consistent with the assumption that the Bengal Brahmans are on an average of a higher type than the Bengal Chamārs. Where both are mixtures it is natural to expect individuals in both castes reverting in some *one* particular to the pure constituent types. It will be shown with reference to the Coorgs that it is important to note that the individual may revert to an extreme type in one particular feature, and may vary in the opposite direction in all other characters; that is to say, in a tribe which is the result of, for instance, a mixture of a dolichocephalic platyrrhine race with a brachycephalic leptorrhine race, we shall find that the leptorrhine individuals are not necessarily more brachycephalic than those that are platyrrhine, nor are those that are most brachycephalic necessarily more leptorrhine than the others. On the contrary, we shall find individuals which are, say, distinctly platyrrhine exhibiting marked brachycephalism or any other feature which especially characterises the other constituent of the blend.

If this circumstance had been kept in view we should probably not have had platyrrhine Brahmans compared with leptorrhine Chamārs. Both castes are the result of blood mixtures and consequently a platyrrhine Brahman may in all other respects show more Aryan characteristics than the average individual of his caste. Conversely, a leptorrhine Chamār may be most markedly aboriginal in every other feature. Mr. O'Donnell has picked out from amongst Mr. Risley's

Bengal list, five Brahmans whose average nasal index (86.3) shows a more platyrrhine (aboriginal, that is) character than the average of 5 Bengal Mūchis (74.9). The average nasal index of the Bengal Brahman is 70.4 and that of the Bengal Mūchi¹² 82.8; that is to say, these five Brahmans as well as the five Mūchis have a more aboriginal type of nose than the average for either caste. Now let us see if they are more aboriginal in other respects than their respective averages. Of the features which distinguish the Aryan type from the aboriginal we have to leave the cephalic index out of consideration on account of its doubtful significance. The aboriginal head is certainly dolichocephalic the Aryan possibly so. But the two types admittedly differ in stature: the Brahman and all castes of supposed Aryan strain are on an average distinctly taller than the aboriginal tribes. If then Mr. O'Donnell's reasoning is on safe lines we should expect to find the five Brahmans, whose aboriginal characteristics he asserts because of their broad noses, to be shorter than the average for their caste. As a matter of fact, the reverse is the case, and we find, on picking out the data from Mr. Risley's tables, that these five are actually taller than the average by 1.2 cm. Reference to the analysis of the data for contrasting the Coorgs and Yeruvas will show the same thing: members of the higher caste who are more platyrrhine than the average are not necessarily more aboriginal in other respects; those of the aboriginal tribes who are more leptorrhine than their fellows are not on an average superior in other respects. This fact, and the other to which I have alluded above, namely, the wide individual variation within a caste which is the result of comparatively recent blood mixture, seem to have been lost sight of by those who refuse to recognise the ethnic differences which distinguish the high caste Hindus from the aboriginal tribes, and, to a lesser degree, mark differences between the social grades of the Hindus themselves.

If we take the averages for the castes within the same geographical limits, or still better, if we classify (and thence express graphically) the characters of the individuals measured, we see that the ethnic classification is not far from parallel with the social order. Take as an example, three castes occupying a high, a mean and a distinctly low, social position respectively, classify their noses and plot the results on

¹² Mr. O'Donnell refers to these as Chamārs, whereas in Mr. Risley's tables they are given as Mūchis which is possibly an important distinction; for though in *function* the Mūchi of Bengal does not differ much from the Chamār of Behar and the N.-W.P., in ethnic characters he is distinctly of a higher type—an instance, in my opinion, of the danger of blindly following the divisions of castes according to function only.

ordinary section paper. We find that whilst there is an overlapping of the three curves, the crests of the curves, around which the maximum number of individuals are grouped, are arranged in order of social rank, and by doing this for the same three castes in, for instance, Behar and in the North-West Provinces we find that the same order is exhibited by, for example, the Brahmans, Goālas and Chamārs, representing the high, mean and low ranks respectively.

TABLE I.
Classification of noses of Behar Brāhmans,
Goālas and Chamārs.

Nasal indices in groups.	INDIVIDUALS IN EACH GROUP.		
	Brāhman.	Goāla.	Chamār.
A. Below 60 ... ...	...	2	...
B. 60-65 	7	3	1
C. 65-70 	18	13	3
D. 70-75 	16	13	6
E. 75-80 	16	32	10
F. 80-85 	7	28	12
G. 85-90 	1	5	19
H. 90-95 	2	3	9
J. 95-100 ... ...	...	1	2
K. Above 100 ... ...	...	...	...

The contrast in this table is noticeable, but is much more evident when expressed graphically as in figure 1, where the crests at C, E and G are in the order of social precedence.

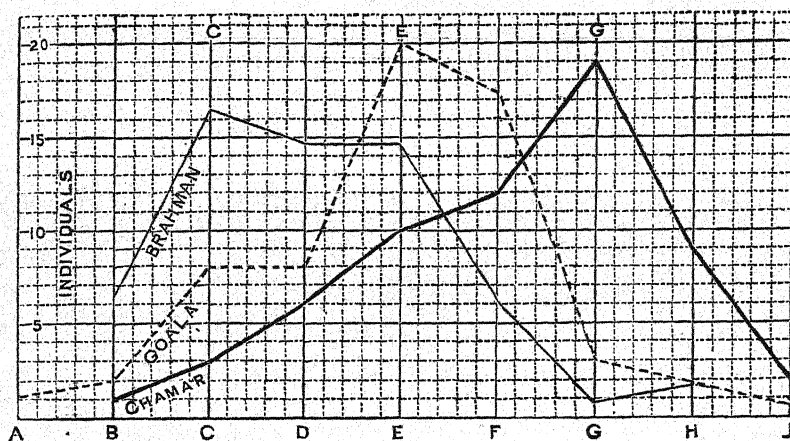


Fig. 1.—Comparison of nasal indices of Behar Brāhmans, Goālas and Chamārs.

TABLE II.

Classification of noses of N.-W.P. Brāhmans,
Goālas and Chamārs.

Nasal indices in groups.	INDIVIDUALS IN EACH GROUP.		
	Brāhmans.	Goālas.	Chamārs.
A. Below 60	2	1	...
B. 60-65	8	2	1
C. 65-70	18	6	1
D. 70-75	26	10	5
E. 75-80	25	24	14
F. 80-85	10	25	21
G. 85-90	5	14	31
H. 90-95	4	14	17
J. 95-100	2	2	5
K. Above 100 ... ..	...	2	4

These figures are expressed graphically in figure 2, which shows the same order of nasal indices as in the case of the corresponding castes in Behar.

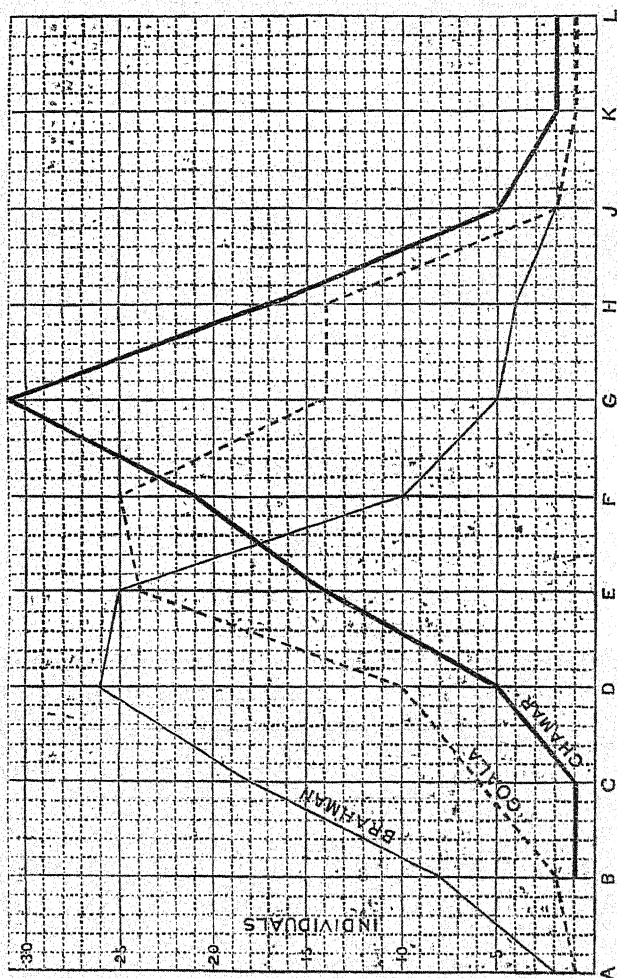


Fig. 2.—Comparison of nasal indices of N. W. P. Brāhmanas, Gōṭas and Chamārs.

This analysis of Mr. Risley's figures seems to confirm his conclusion that there is a substantial agreement between the ethnic characters and the social status of the Hindu castes. But we are as far as ever from proving that the features of the higher castes are due to Aryan blood; they might just as well be due to artificial selection in the past, the superior type having usurped and maintained the superior position. We are not only unable to prove that these differences are due to Aryan blood, but it is even doubted by some prominent authorities that a dis-

tinct Aryan race ever existed at all. Still less is it possible to define what its ethnic characteristics were.¹³

One generalization, however, appears to be permissible, namely, by whatever process it has been brought about, whether by infusion of foreign blood or by racial differentiation, there is a physical contrast between the average high caste Hindu and the aboriginal tribe. If we regard the physical characters of the former to be of a high type, and of the latter to be of a lower type, then of all the castes we know in South India the Coorgs rank amongst the highest. In all these respects—colour of skin, stature, nasal index and length of fore-limbs—they are superior to the Brāhmans of the same area, and if the Brāhmans, representing the highest of all the castes in the South, retain their position by purity of blood, then the Coorgs may well take Richter's advice and despise all caste.

¹³ Cf. Ripley, *The Races of Europe*, 1899, chap. xvii.

III.—DETAILS OF MEASUREMENTS OF COORGS AND YERUVAS.

The physical characteristics selected for measurement are those recommended by Mr. Risley in his "Anthropometric Instructions."¹⁴

Some of these measurements are for the present of doubtful racial significance, and they are consequently not considered in the tables arranged below for comparing the Coorgs with the other tribes of the South of India.

I have considered it essential to record the individual measurements for the use of those who may subsequently develop any form of analysis which does not now occur to me, and I have had frequent occasion to wish my predecessors had done the same. Mere averages express but a very small portion of the truth, and permit to a limited degree only the comparison of one race with another.

TABLE III.
Individual Measurements of Coorgs.

Number.	Age.	Stature.	Span of arms.	Ratio of span to stature.	Chest girth.	Ratio of chest to stature.	Height sitting.	Height kneeling.	Left foot, length.	Ratio of foot to stature.	Cubit.	Ratio of cubit to stature.	Middle finger left hand.
1	25	161	168	104·3	74	46·0	80	119	25·0	15·5	45·0	27·9	11·3
2	31	164	167	101·8	80	48·8	85	123	24·0	14·6	43·5	26·5	10·9
3	39	164	168	102·4	82	50·0	87	120	24·2	14·8	43·7	26·6	11·2
4	37	171	171	100·0	87	50·9	89	127	25·1	14·7	45·0	26·3	11·4
5	29	165	173	104·9	85	51·5	81	124	25·2	15·3	46·1	27·9	10·9
6	26	175	179	102·3	88	51·3	91	130	25·0	14·3	46·2	27·5	12·0
7	31	169	173	102·4	84	49·7	86	125	24·9	14·7	45·3	26·8	11·5
8	29	166	173	104·2	82	49·4	86	125	25·3	15·2	46·7	28·1	11·2
9	33	173	176	101·7	86	49·7	87	128	24·5	14·2	46·8	27·1	11·0

¹⁴ *Journ. As. Soc. Beng.*, Vol. LXII (1893), Part III.

TABLE III. (*Continued.*)

Number.	Age.	Stature.	Span of arms.	Ratio of span to stature.	Chest girth.	Ratio of chest to stature.	Height sitting.	Height kneeling.	Left foot, length.	Ratio of foot to stature.	Cubit.	Ratio of cubit to stature.	Middle finger left hand.
10	27	175	184	105.2	89	50.8	90	130	25.0	14.3	48.1	27.5	12.1
11	34	171	179	104.7	80	45.7	88	126	26.2	15.3	47.8	27.3	11.1
12	25	176	186	105.7	84	47.7	85	127	25.1	14.2	48.5	27.6	11.8
13	25	170	176	103.5	78	45.9	85	125	25.3	14.9	45.2	26.6	11.2
14	28	176	181	102.8	82	46.6	88	130	25.1	14.3	48.4	27.5	11.7
15	25	167	173	103.6	79	47.3	85	124	24.8	14.9	45.8	27.4	11.5
16	35	166	169	101.8	80	48.2	86	124	23.3	14.0	45.5	27.4	11.4
17	32	172	172	100.0	83	48.3	88	129	23.9	13.9	47.0	27.3	11.3
18	40	164	169	103.1	77	47.0	87	124	25.2	15.3	45.0	27.4	11.0
19	29	160	166	103.7	81	50.6	81	119	23.2	14.5	43.8	27.4	10.5
20	29	179	176	98.3	83	46.4	94	133	25.8	14.4	48.8	27.3	11.6
21	27	177	187	105.6	82	46.3	91	131	26.6	15.0	50.5	28.5	12.2
22	39	165	180	109.1	83	50.3	84	122	23.9	14.5	47.2	28.6	11.8
23	40	158	167	105.7	81	51.3	82	118	23.5	14.9	44.6	28.1	10.5
24	28	164	174	106.1	81	49.4	83	122	24.9	15.2	46.3	28.2	11.0
25	42	167	173	103.6	83	49.7	87	125	25.4	15.2	47.7	28.6	14.6
26	35	182	181	99.5	86	47.3	90	134	27.0	14.8	48.3	26.5	11.5
27	29	177	179	101.1	79	44.6	92	133	26.1	14.7	47.5	26.8	11.0
28	38	159	164	103.1	81	50.9	83	119	24.2	15.2	44.3	27.9	11.0
29	23	169	174	103.0	87	51.5	87	125	24.8	14.7	47.2	27.9	11.4
30	30	166	168	101.2	82	49.4	86	124	25.1	15.1	46.1	27.7	11.0
31	25	163	170	104.3	78	47.9	85	123	24.2	14.8	46.2	28.3	11.4
32	35	168	176	104.8	82	48.8	87	124	24.8	14.8	48.4	28.8	11.9

Number.	CEPHALIC			NASAL			Bigonial breadth.	Bizygomatic breadth.	Maxillary-bizygomatic index.	Bimalar breadth.	Naso-malar breadth.	Naso-malar index.	Facial Angle.
	Length.	Breadth.	Index.	Length.	Breadth.	Index.							
1	17.7	14.9	81	4.6	3.6	78	10.2	13.0	78	9.3	11.8	127	69
2	18.0	14.8	82	4.6	3.7	80	9.4	13.2	72	10.0	12.8	128	69
3	18.5	14.9	80	5.1	3.5	74	10.0	14.2	70	10.1	12.4	123	70
4	19.0	14.8	78	5.2	3.9	75	10.2	13.3	76	10.1	13.2	130	71
5	18.2	14.3	78	4.6	4.0	86	10.4	13.4	77	10.3	12.0	116	66
6	18.8	14.0	74	5.4	3.5	65	11.0	13.8	79	10.1	12.6	124	70
7	18.0	15.2	84	5.2	4.0	76	10.8	14.3	75	10.5	12.6	120	71
8	18.3	14.4	78	4.9	3.9	79	10.5	13.5	78	10.0	12.4	124	72
9	17.3	14.9	85	5.1	3.8	74	9.7	13.6	71	9.7	11.8	121	68
10	18.5	15.1	81	5.6	3.8	68	10.6	13.2	80	9.8	11.6	119	69
11	18.5	14.4	78	5.3	3.7	70	9.7	13.4	73	9.8	11.8	120	67
12	18.4	14.7	79	5.7	3.7	65	10.2	13.3	76	10.2	12.4	121	71
13	19.4	15.3	79	5.6	3.9	69	10.4	13.8	75	10.4	11.8	113	70
14	18.8	14.7	78	5.3	3.9	74	10.2	13.2	77	10.0	12.2	122	69
15	18.9	14.5	76	5.4	3.3	62	10.2	13.3	77	10.5	13.0	124	71
16	19.5	14.9	76	5.3	3.9	70	10.1	13.2	76	11.0	13.2	120	73
17	17.3	14.5	84	4.8	3.2	66	10.0	12.6	79	9.6	11.4	118	63
18	17.4	14.4	82	5.6	3.8	68	10.5	13.4	78	10.4	12.0	115	67
19	16.8	15.0	88	5.2	3.6	69	10.3	13.4	78	10.2	11.0	108	67
20	18.2	13.8	76	5.0	3.6	72	11.1	13.1	84	10.2	11.6	114	67
21	18.7	15.4	82	5.3	3.7	70	10.4	14.0	74	10.6	12.0	113	71
22	19.4	14.9	77	5.0	3.5	70	11.0	13.6	81	10.8	11.6	113	67
23	17.1	15.2	89	5.1	3.5	70	9.5	13.4	70	9.7	11.4	117	70
24	18.1	15.3	84	4.8	3.6	75	10.1	14.0	72	10.3	11.4	110	72
25	19.0	14.5	76	5.6	3.6	74	10.2	13.4	76	9.8	12.0	122	68

TABLE III.—(Continued.)

Number.	CEPHALIC			NASAL			Bignonæ breadth.	Bizygomatic breadth.	Maxillary-bizygomatic index.	Bimalar breadth.	Naso-malar breadth.	Naso-malar index.	Facial Angle.
	Length.	Breadth.	Index.	Length.	Breadth.	Index.							
26	18.8	14.8	79	5.5	3.7	67	10.0	13.3	75	10.0	11.6	116	70
27	18.1	14.3	79	4.6	3.5	76	10.1	13.4	75	9.3	11.0	118	70
28	18.2	14.1	77	4.8	4.0	83	9.5	12.9	76	9.3	11.1	122	68
29	18.8	15.0	80	5.3	3.7	70	10.9	13.6	80	10.3	12.8	124	72
30	19.2	14.2	74	5.2	3.6	70	9.4	12.9	76	9.1	11.6	127	66
31	18.6	13.8	74	5.0	3.5	70	9.7	12.6	77	9.4	12.0	127	70
32	17.9	14.4	80	5.2	3.8	73	10.4	13.7	76	10.4	13.0	125	68

TABLE IV.

Summary of Measurements of Coorgs.

	32 COORG MEN.					AVERAGE OF	
	Maximum.	Average.	Minimum.	Divergence from the average of		10 Coorg Officials.	8 Coorg Prisoners.
				Max.	Min.		
	cm.	cm.	cm.	cm.	cm.	cm.	cm.
Stature	182	168.7	158	13.8	10.7	170.5	168.1
Span of arms	187	174.1	164	12.9	10.1	176	172.5
Span relative to stature (100)	109.1	103.2	98.3	7.0	3.8	103.2	102.6
Chest girth	89	82.2	74	6.8	8.2	84.5	81.1
Chest girth relative to stature (100)	51.5	48.7	44.6	2.8	4.1	49.5	48.3
Height sitting	94	86.4	80	7.6	6.4	86.8	86.2

TABLE IV.—(Continued.)

	32 COORG MEN.					AVERAGE OF	
	Maximum.	Average.	Minimum.	Divergence from the average of		10 Coorg Officials.	8 Coorg Prisoners.
				Max.	Min.		
	cm.	cm.	cm.	cm.	cm.	cm.	cm.
Height kneeling	134	125·3	118	8·7	7·3	126·2	125
Left fore-arm (cubit) ...	50·5	46·5	43·5	4·0	3·0	46·6	46·6
Cubit relative to stature (100)	28·8	27·6	26·3	1·3	1·2	27·3	27·7
Left foot, length	27·0	24·9	23·2	2·1	1·7	25·0	25·1
Left foot relative to stature (100)	15·5	14·8	13·9	0·8	0·8	14·7	14·9
Middle finger, left hand ...	12·2	11·4	10·5	0·8	0·9	11·4	11·3
Cephalic length	19·5	18·4	16·8	1·1	1·6	18·4	18·4
Cephalic breadth	15·4	14·7	13·8	0·7	0·9	14·7	14·4
Cephalic index	89	79·9	74	9·1	5·9	79·9	78·3
Bigonial breadth	11·1	10·2	9·4	0·9	0·8	10·3	10·1
Bizygomatic breadth	14·3	13·4	12·6	0·9	0·8	13·5	13·2
Maxillary-zygomatic index ..	84	76·1	70	7·9	6·1	76·3	76·5
Facial angle	73°	69·1°	63°	3·9°	6·1°	69·4°	69·1°
Nasal height	5·7	5·15	4·6	0·55	0·55	5·16	5·03
Nasal breadth	4·0	3·69	3·2	0·31	0·49	3·81	3·68
Nasal index	86	72·2	62	13·9	10·1	73·8	73·2
Bimalar breadth	11·0	10·0	9·1	1·0	0·9	10·0	9·65
Naso-malar breadth	13·2	12·0	11·0	1·2	1·0	12·2	11·9
Naso-malar index	130	120	108	10	12	122	123
Vertex to intersuperciliary point*	11·5	9·71	7·3	1·79	2·41	...	...
Vertex to tragus*	15·5	13·1	11·5	2·4	1·6	...	...
Vertex to chin*	24·0	21·7	20·5	2·3	1·2	...	...
Breadth of hips*	30·0	27·2	25·8	2·8	1·4	...	...

* Of 18 subjects whose left feet have the same average length (24·9) as the 32 Coorgs.

MEASUREMENTS OF 25 YERUVA MALES.

This tribe which forms, next to the Coorgs, the largest section of the population of the province, is totally distinct in general appearance and in bodily measurements. Many of the Yeruvas still live in a very wild state in the jungle, and are altogether difficult to get into contact with; others have enlisted as coolies in coffee plantations, and it is well, consequently, to have their measurements recorded before their blood suffers from the laxity of marriage laws which sometimes attends such a complete alteration of their mode of living.

Mr. Thurston considers that 25 subjects taken at random will give a fair average for a compact well-defined tribe. My investigations confirm this conclusion; but in castes which are the result of a comparatively recent cross, a larger number of measurements is desirable, and in order to make an analysis of individual variations a larger number is essential.

TABLE V.

Individual Measurements of Yeruvas.

NAME.	Age.	Stature.	Span of arms.	Ratio of span to stature.	Chest girth.	Ratio of chest to stature.	Height sitting.	Height kneeling.	Left foot length.	Ratio of foot to stature.	Cubit.	Ratio of cubit to stature.	Middle finger, left hand.
Chenkara	30-35	168	177	105.4	83	49.4	83	120	25.7	15.3	49.0	29.2	11.6
Bolli ...	27	156.5	172	109.6	81	51.6	77	116	23.8	15.2	48.2	30.7	11.0
Kada ...	25	154	163	103.9	79	51.3	76	112	23.0	14.9	43.5	28.2	10.4
Fileya .	27	161	164	101.9	81	50.3	82	118	23.7	14.7	45.0	28.0	11.2
Nambi ...	35	158	165	104.4	78	49.4	79	115	23.8	15.1	45.2	28.6	11.6
Chatta ...	38	160	168	105.0	80	50.0	81	120	25.0	15.6	46.0	28.3	11.5
Sanda ...	31	157	167	106.3	78	49.1	78	114	23.1	14.1	45.0	28.0	10.3
Kallinga	45	163	166	101.9	78	47.9	83	122	24.6	15.1	45.0	27.6	10.7
Juddia ...	25	171	171	104.9	86	52.8	83	121	24.7	15.2	46.6	28.6	11.2
Soma ...	25	163	178	109.2	80	49.1	79	118	26.2	16.8	49.2	30.2	11.5
Chatha ...	22	157	...	108.9	80	50.9	79	117	24.6	15.6	46.0	29.3	11.2
Buswa ...	25	164	176	107.3	81	49.4	79	120	26.2	16.0	47.7	29.1	11.3

TABLE V.—(Continued).

NAME.	Age.	Stature.	Span of arms.	Ratio of span to stature.	Chest girth.	Ratio of chest to stature.	Height sitting.	Height kneeling.	Left foot length.	Ratio of foot to stature.	Cubit.	Ratio of cubit to stature.	Middle finger, left hand.
Nunja ...	28	150	157	104·7	72	48·0	75	110	23·1	15·4	44·0	29·3	10·3
Wos Nunja	26	159	165	103·8	80	50·3	81	118	24·3	15·3	44·7	28·1	10·9
Dod Nunja	27	155	163	105·2	77	49·7	80	116	23·7	15·3	44·2	28·5	10·7
Bidda ...	25	154	162	105·2	80	52·0	78	114	23·3	15·1	43·5	28·3	10·5
Jogy ...	35	158	166	105·1	75	47·5	80	116	23·8	15·1	45·5	28·7	11·2
Mulla ...	27	154	161	104·5	85	55·2	81	117	22·7	14·7	43·7	28·4	10·4
Belli	26	159	171	107·5	80	50·3	82	117	25·9	16·3	46·4	29·2	11·3
Murria ...	28	159	165	103·8	77	48·4	77	115	23·0	14·5	45·7	28·7	10·9
Sidda ...	30	155	162	104·5	75	48·4	78	114	23·1	14·9	44·2	28·5	10·4
Bolli ...	35	167	171	102·4	76	45·5	77	117	22·9	13·7	43·5	26·0	10·3
Judia ...	38	164	172	104·9	86	52·4	83	122	23·8	14·5	45·1	27·5	11·4
Namby ...	35	153	162	105·9	85	55·6	82	118	23·7	15·5	45·4	29·7	11·3
Nunja ...	38	157	166	105·7	79	50·3	80	116	23·5	15·0	45·2	28·8	11·6

NAME.	CEPHALIC			NASAL			Bigoniac breadth.	Bizygomatic breadth.	Maxillary bizygomatic index.	Bimalar breadth.*	Nasomalar breadth.	Nasomalar Index.	Facial Angle.
	Length.	Breadth.	Index.	Length.	Breadth.	Index.							
Chenkara ...	18·4	14·0	76	4·5	4·1	91	9·7	12·5	77	10·0	11·2	112	71
Bolli ...	18·1	13·2	73	4·7	4·1	87	8·5	13·0	65	10·6	11·6	109	74
Kada ...	17·5	13·1	75	5·1	4·1	80	9·0	13·0	69	10·4	11·6	111	66
Pileya ...	18·4	13·5	73	4·1	3·7	90	9·1	12·6	72	9·8	12·0	122	64
Nambi ...	17·3	13·4	77	4·8	3·9	81	9·2	13·0	71	9·9	11·0	111	64
Chattha ...	19·3	13·5	70	4·9	4·1	84	9·1	12·8	71	10·5	12·4	118	67
Sanda ...	18·3	13·7	74	4·4	4·0	91	9·2	13·0	71	10·5	12·2	116	64
Kallinga ...	19·2	13·2	68	4·7	4·5	95	9·2	12·7	72	10·0	11·0	110	67
Juddia ...	18·7	13·9	74	4·4	4·3	97	9·5	13·5	70	10·5	12·2	116	68

TABLE V.—(Continued).

NAME.	CEPHALIC			NASAL			Bigonial breadth.	Bizygomatic breadth.	Malar Bizygomatic index.	Bimalar breadth.	Nasomalar breadth.	Nasomalar Index.	Facial Angle.
	Length.	Breadth.	Index.	Length.	Breadth.	Index.							
Soma ...	18.2	13.5	74	4.5	4.1	91	9.5	13.0	73	10.4	11.4	109	67
Chatha ...	18.5	12.5	67	5.0	4.3	86	9.3	12.4	75	9.7	10.8	111	61
Buswa ...	18.2	13.4	73	4.3	3.8	90	10.0	13.2	76	9.2	10.6	115	64
Nunja ...	17.7	13.4	76	3.7	3.8	103	9.3	12.3	75	9.4	10.6	113	66
Wos Nunja ...	18.3	14.0	76	4.3	3.8	90	9.7	13.0	74	9.5	10.6	111	68
Dod Nunja ...	18.7	13.1	70	4.3	4.0	93	9.7	13.1	74	9.7	10.8	111	70
Bidda ...	18.5	12.8	70	4.1	3.9	95	9.7	12.6	77	9.6	11.2	117	63
Jogy ...	18.7	13.8	74	4.7	4.2	89	9.8	14.1	70	10.4	12.2	117	64
Mulla ...	18.5	13.2	71	4.6	3.9	85	10.0	13.0	77	9.5	11.2	118	63
Belli ...	18.0	13.5	75	4.5	3.8	84	9.7	12.5	78	9.2	10.6	115	62
Murria ...	16.4	13.4	81	4.6	3.9	85	9.0	12.0	75	9.3	12.0	128	62
Sidda ...	18.1	13.6	75	4.2	4.0	95	9.5	13.0	79	9.1	10.4	114	64
Bolli ...	18.2	13.0	72	4.7	4.1	87	9.0	13.0	69	9.8	12.0	122	66
Judia ...	18.6	14.0	75	4.4	4.3	97	9.5	13.6	69	10.5	12.4	118	67
Namby ...	18.5	13.3	71	4.7	4.2	89	10.1	13.0	77	10.4	12.2	118	65
Nunja ...	17.4	13.5	77	4.8	4.3	89	9.3	12.9	72	9.9	11.2	113	65

TABLE VI.

Summary of Measurements of Yeruvas and Coorgs compared.

	YERUVAS.					Average for Coorgs.
	Maximum.	Average.	Minimum.	DIVERGENCE FROM THE AVERAGE OF		
				Max.	Min.	
	cm.	cm.	cm.	cm.	cm.	cm.
Stature ...	163	158.7	150	9.3	8.7	168.7
Span of arms ...	178	167.3	160	10.7	7.3	174.1
Span of arms relative to stature (100) ...	109.6	105.4	101.9	4.2	3.5	103.2

TABLE VI.—(Continued).

	YERUVAS.					Average for Coorgs.
	Maximum.	Average.	Minimum.	DIVERGENCE FROM THE AVERAGE OF		
				Max.	Min.	
	cm.	cm.	cm.	cm.	cm.	cm.
Chest girth	86	79·5	72	6·5	7·5	82·2
Chest girth relative to Stature (100)	55·6	50·1	45·5	5·5	4·6	48·7
Height sitting	83	79·7	75	3·3	4·7	86·4
Height kneeling	122	117	110	5·0	7·0	125·3
Left fore-arm (cubit)	49·2	45·5	43·5	3·7	2·0	46·5
Cubit relative to stature (100)	30·7	28·6	26·0	2·1	2·6	27·6
Left foot, length	26·2	24·0	22·9	2·2	1·1	24·9
Length of foot relative to stature (100)	16·8	15·1	14·5	1·7	0·6	14·7
Length of middle finger	11·6	10·9	10·3	0·7	0·6	11·4
Cephalic length	19·3	18·2	16·4	1·1	1·8	18·4
Cephalic breadth	14·0	13·4	12·5	0·6	0·9	14·8
Cephalic index	82	78·6	67	8·4	6·6	79·9
Bigonial breadth	10·1	9·4	8·5	0·7	0·9	10·2
Bizygomatic breadth	14·1	12·8	12·0	1·3	0·8	13·4
Maxillary-zygomatic index	79	73·4	65	5·7	8·3	76·1
Facial angle	74°	65·7°	61°	8·3°	4·7°	69·1°
Nasal height	5·1	4·52	3·7	0·58	0·82	5·15
Nasal breadth	4·5	4·05	3·7	0·45	0·35	3·69
Nasal index	103	89·6	81	13·3	8·7	72·2
Bimalar breadth	10·6	9·9	9·1	0·7	0·8	10·0
Naso-malar breadth	12·4	11·4	10·4	1·0	1·0	12·0
Naso-malar index	128	115	109	13	6	120
Vertex to intersuperciliary point	10·8	9·5	8·5	1·3	1·0	9·71
Vertex to tragus	13·5	12·2	11·5	1·3	0·7	13·1
Vertex to chin	22·5	21·0	19·0	1·5	2·0	21·7

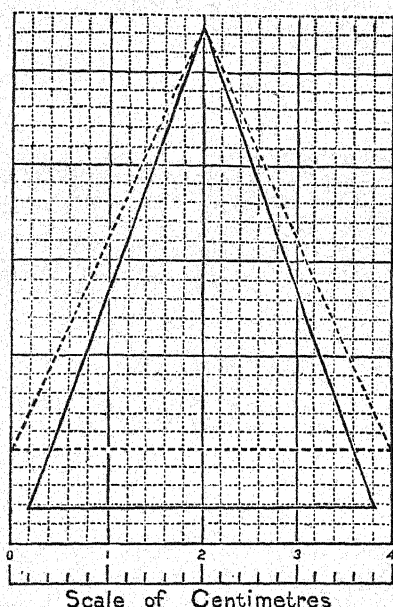


Fig. 3.—Diagrammatic comparison of average noses.

Coorg———. Yeruva.....

From the summary of measurements of the two tribes we see that the Coorg is on an average 10 cm. (3.9 inches) taller than the Yeruva, has a more leptorhine nose (see fig. 3), a shorter relative span, forearm and foot, a larger head with a distinct tendency towards brachycephalism (fig. 4), and a more perfect approach to orthognathism. With these characters which can be expressed in figures, we have the contrast of colour between the fair (light-brown) Coorg and the very dark-skinned Yeruva. The hair of the Coorg is straight whilst that of the Yeruva is distinctly wavy, and the features of the latter are generally of the stamp which we should characterise as distinctly low, the broad nose being accompanied by thick, slightly everted, lips.

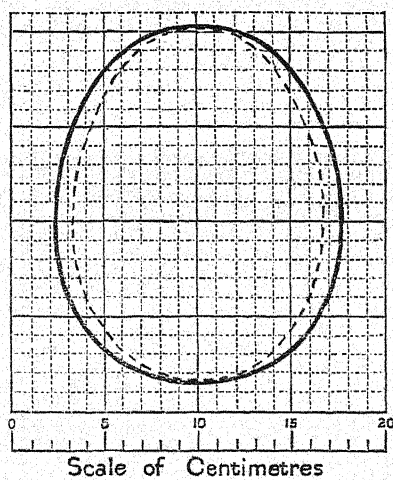


Fig. 4.—Average Coorg and Yeruva crania compared in plan.
Coorg———, Yeruva.....

IV.—COMPARISON WITH OTHER SOUTH INDIAN TRIBES.

The extensive and excellent researches by Messrs. E. Thurston and F. Fawcett in the Madras Presidency enable us to determine the positions of these two tribes amongst the other races in South India. By comparing the average stature, cephalic index, nasal index, ratios of chest, span and left cubit to stature, the Yerusas show in their measurements, as they do in general appearance, close affinities with the Kurumbas, Irulas, Paniyans and Kadirs, whilst the Coorgs occupy a place alone and quite distinct in most important points from all other previously measured South Indian races.

The average height of the Coorg male is 168·7 cm. (5 ft. 6½ in.), which is equalled in South India only by the Todas, and gives them a high place in Topinard's class "above the middle height (165—170 cm.)." ¹

Turning to the other features which constitute race characteristics, we find that the Coorgs are equally distinct from their neighbours in the south. They have the nearest approach to a brachycephalic head (79·9); in nasal index (72·2) they stand third in the list, following the nomadic Lambadis (69·1) of Mysore who have a fair skin and speak an Aryan language,² and the Sheik Muhammedans (70) who claim to be descendants of immigrants from the north.³ Considered as percentage of stature, the Coorgs have a distinctly shorter foot, fore-arm and leg, smaller span and chest.⁴ Their comparatively fair skin and manly bearing, remarked by the earlier visitors to the little mountain province, are thus shown by actual measurements to indicate correctly their general superiority to the so-called Dravidian races.

The following tables show the positions occupied by the Coorgs and Yerusas amongst the tribes measured by Messrs. Thurston and Fawcett.⁵

¹ According to Thurston (*Bull. Madras Museum*, II, (1897), 46), the Todas have an average stature of 169·6 cm., being up to 1897 the only measured native representatives in South India of people "above the middle height," the next tallest tribe recorded by Thurston being below 165 cm.

² Cf. Thurston, *Bull. Madras Museum*, II, 54 and 64.

³ Thurston, *Ibid.*, II, 63.

⁴ In actual chest measurement (82·2 cm.) they are beaten only by the Lambadis (82·5 cm.), Todas and Kotas (83), and Kurumbas (83·8), but their great height brings them down in the scale of ratios.

⁵ F. Fawcett. Notes on some of the people of Malabar; *Bull. Madras Museum* III, (1900), 1—85. From Mr. Fawcett's data I have selected those only which are

TABLE VII.

Average Stature of South Indian tribes.

Toda	...	...	169.6 cm.	Tamil Pariah	...	161.9 cm.
Coorg	...	...	168.7	Kanarese	...	161.8
Nāyar	...	...	165.1	Kurumba Mullu	...	161.1
Sheik Muḥammadan	...	...	164.5	Irula	...	159.8
Lambādi	...	...	164.3	Kammālan	...	159.7
Pattar Brāhman	...	...	164.3	Izhuvan	...	159.6
Badaga	...	...	164.1	Korama	...	159.3
Kuruba	...	...	163.9	Kurichchayan	...	159.2
Malaiāli	...	...	163.9	Konga	...	159.0
Tiyan	...	...	163.7	Yeruva	...	158.7
Mukkuvan	...	...	163.3	Muppa and Kadir	...	157.7
Kota	...	...	162.9	Cheruman	...	157.5
Brāhman (Madras City)	...	...	162.5	Pāl and Urāli Kurumba	...	157.5
Palli	...	...	162.5	Paniyan	...	157.4
Vellāla	...	...	162.4	Kurumba, Bet	...	155.1
Nambūtri Brāhman	...	...	162.3	Polayan	...	150.6

TABLE VIII.

Cephalic Index of South Indian tribes.

Coorg	...	...	79.9	Malaiāli	...	...	74.4
Korama	...	...	77.5	Vellāla and Kota	...	...	74.1
Konga	...	...	77.0	Paniyan	...	...	74.0
Kanarese Pariah	...	...	76.8	Cheruman	...	...	73.9
Kurichchayan	...	...	76.7	Yeruva	...	...	73.6
Bet Kurumba	...	...	76.6	Tamil Pariah	...	...	73.6
Brāhman (Madras City)	...	...	76.5	Polayan	...	...	73.4
Nambūtri Brāhman	...	...	76.3	Nāyar	...	...	73.2
Sheik Muḥammadan	...	...	76.2	Toda	...	...	73.1
Kuruba	...	...	75.8	Palli	...	...	73.0
Lambādi	...	...	75.4	Izhuvan	...	...	72.7
Mukkuvan	...	...	75.4	Tiyan	...	...	72.7
Kammālan	...	...	75.0	Muppa	...	...	72.3
Irula	...	...	75.0	Badaga	...	...	71.7
Pattar Brāhman	...	...	74.5	Mullu Kurumba	...	...	70.3

averages for more than 25 individuals in each tribe, and in tribes like the Nāyars, of which he gives the averages of 25 individuals in each of 7 different divisions, I have worked out an average for the whole tribe. I am also responsible for the calculations showing the relation of cubit, span and chest to stature in the case of the Malabar tribes.

TABLE IX.

Nasal Index of South Indian tribes.

Lambüdi	...	69.1	Cheruman	...	78.1
Sheik Muhammadan	...	70	Tiyan (S. Malabar)	...	78.9
Coorg	...	72.2	Konga	...	79.9
Vellāla	...	73.1	Tamil Pariah	...	80.0
Kuruba	...	73.2	Mappa	...	81.5
Toda	...	74.9	Izhuvan	...	82.5
Tiyyan	...	75.0	Irula (Thurston)	...	84.9
Kota	...	75.5	Mullu Kurumba	...	86.9
Nambütri Brāhman	...	75.5	Pāl Kurumba	...	87.0
Badaga	...	75.6	Mukkuvan	...	87.1
Korama	...	75.7	Kurichchiyan	...	87.4
Kanarese Pariah	...	75.9	Irula (Fawcett)	...	87.6
Pattar Brāhman	...	76.5	Yeruva	...	89.6
Brāhman (Madras City)	...	76.7	Kadir	...	89.8
Nāyar	...	76.7	Urāli Kurumba	...	93.4
Kammālan	...	77.3	Polayan	...	94.1
Tiyan (N. Malabar)	...	77.7	Sholiga	...	94.4
Malaiāli	...	77.8	Paniyan	...	95.1
Palli	...	77.9	Bet Kurumba	...	95.3

Ratio of average span and average cubit to stature.

It has long been known that with regard to the length of the upper extremities the negro differs noticeably from the white man.¹ A similar, but less pronounced, difference distinguishes the aboriginal tribes of South India from the higher castes. The difference comes out in the measurements of the fore-arm (cubit), of the span (*grande envergure*), and of the vertical interval between the patella and the extremity of the hand when hanging free. Owing to an error discovered too late to remedy, my figures for the last-named measurement are not recorded; but by comparing the first two measurements, namely, the span and the cubit, with the corresponding determinations made by Thurston, we find that the Coorgs and Yeruvas maintain the positions indicated for them by the data given above. The average length of the fore-arm is expressed as a percentage of the average stature in the case of each tribe.

¹ Topinard: *Anthropology* (Eng. transl., 1894), p. 335.

TABLE X.

Relation of Cubit to Stature in South Indian Tribes.

CASTE.	Stature.	Cubit.	$\frac{\text{Cubit} \times 100}{\text{Stature.}}$
Nambūtri Brāhman ...	162·3	44·2	27·2
Coorg ...	168·7	46·5	27·5
Kota ...	162·9	45·1	27·7
Toda ...	169·6	47·0	27·7
Nayar ...	165·1	45·9	27·8
Kuruba ...	163·9	45·7	27·9
N. Malabar Tiyan ...	165·0	46·4	28·1
Badaga ...	164·1	46·2	28·1
Mullu Kurumba ...	161·1	45·2	28·1
Pattar Brāhman ...	164·3	46·2	28·1
Izluvan ...	159·6	45·2	28·3
Brāhman (Madras) ...	162·5	46·0	28·3
S. Malabar Tiyan ...	162·5	46·2	28·4
Palli ...	162·5	46·2	28·4
Pariah ...	162·1	46·1	28·4
Kurichehyan ...	159·2	45·3	28·5
Malaiāli ...	163·4	46·6	28·5
Mukkuvan ...	163·3	46·7	28·6
Kadir ...	157·7	45·1	28·6
Yeruva ...	158·7	45·5	28·6
Irula (Fawcett) ...	158·3	45·4	28·7
Irula (Thurston) ...	159·8	45·8	28·7
Kurumba ...	157·5	45·2	28·7
Paniyan ...	157·4	45·3	28·8
Vellāla ...	162·4	46·9	28·8
Bet Kurumba ...	155·1	44·8	28·9
Kammālan ...	159·7	46·2	28·9
Polayan ...	150·6	44·2	29·3

Relation of span to Stature.

According to Gould's measurements the percentage relation of the span to stature in the English is 104·4, whilst in the case of the Negroes it is 108·1. The width of the shoulders necessarily affects this method of comparing the relative lengths of the upper extremities, and introduces a source of variation and error; but the results are nevertheless in general agreement with the classification by the previous race tests, and Coorgs are again found to occupy a high position, whilst the Yeruvás are relegated to the more long-armed aborigines and people of low caste. It would be interesting to follow up these results by a determination on the skeleton of the humero-radial index which Sir William Flower has shown to mark a difference between his "Ethiopian" and "Caucasian" types (*Journ. Anthropol. Inst.*, Vol. xiv., p. 378).

TABLE XI.

Relation of Span to Stature in South Indian Tribes.

CASTE.	Stature.	Span.	$\frac{\text{Span} \times 100}{\text{Stature.}}$
Coorg	168·7	174·1	103·2
Toda	169·6	175·0	103·2
Kota	162·9	168·3	103·3
Kuruba	163·9	171·0	104·3
Badaga	164·1	171·7	104·6
Nambūtri Brāhman ...	162·3	170·0	104·8
Paniyan	157·4	165·2	105·0
Pattar Brāhman ...	164·3	173·0	105·3
Malaiāli	163·4	172·1	105·3
Yeruva	158·7	167·3	105·4
Bet Kurumba	155·1	163·7	105·6
Nāyar	165·1	174·6	105·8
Palli	162·5	172·6	106·2
Pariah	162·1	172·1	106·2
Kurumba	157·5	167·5	106·3
Irula	159·8	169·8	106·3
Izhuvan	159·6	170·2	106·6
Brāhman (Madras) ...	162·5	173·3	106·6
Mullu Kurumba	161·1	171·9	106·7
Kadir	157·7	168·8	107·0
S. Malabar Tiyan ...	162·5	173·9	107·0
Kurichhiyan	159·2	170·4	107·0
Kammālan	159·7	171·0	107·1
N. Malabar Tiyan ...	165·0	176·7	107·1
Vellāla	162·4	174·1	107·2
Mukkuvan	163·3	175·2	107·3
Polayan	150·6	162·1	107·6

Girth of Chest.

Measurement of the **chest-girth**, though subject to certain sources of irregular variation, and, though not in itself a character on which to base race classification, still shows, when compared with the stature, a general higher ratio for the aboriginal people and low castes than for higher types in South India. As a general rule, the chest girth is proportionately greater in the former than amongst the latter races, but the departures from this rule are sufficiently numerous to show that this character does not reliably divide the races.¹ The figures are—

¹ The circumference of the chest when compared with the stature shows a greater ratio amongst Europeans than amongst the people of India (see Topinard, English trans., p. 404).

TABLE XII.

Relation of Chest-girth to Stature in South Indian Tribes.

TRIBE.			Stature.	Circumference of chest in cm.	$\frac{\text{Chest} \times 100}{\text{Stature.}}$
Coorg	...	...	168.7	82.2	48.7
Nayar	...	...	165.1	80.4	48.7
Palli	...	...	162.5	79.2	48.7
Malaiāli	...	...	163.4	80	48.8
Kammālan	...	...	159.7	78	48.8
Tamil Pariah	...	...	161.9	79.3	48.9
Toda	...	...	169.6	83	48.9
Badaga	...	...	164.1	80.4	49.0
Vellāla	...	...	162.4	79.8	49.1
Cheruman	...	...	157.5	78.4	49.1
Muppa	...	...	157.7	77.4	49.1
Iruḷa	...	...	159.8	79.4	49.7
Konga	...	...	159.0	79.2	49.8
Korama	...	...	159.3	79.4	49.8
Brāhman (Madras City)	...	...	162.5	81	49.8
Tiyyan	..	...	163.7	82	50.1
Yeruva	...	...	158.7	79.5	50.1
Kanarese Pariah	...	...	161.8	81.3	50.2
Lambādi	...	...	164.3	82.5	50.2
Pāl Kurumba	...	...	157.5	79.2	50.3
Kota	...	...	162.9	83	51.0
Kuruba	...	...	163.9	83.8	51.1
Kadir	...	...	157.7	80.5	51.4
Paniyan	...	...	157.4	81.5	51.8

Facial Angle (Cuvier).

Because of the striking difference between the prognathous Negro and the orthognathous classic Greek head, the facial angle has been given a value as a race characteristic which will not always stand the more delicate test of discriminating between the lower and the higher castes, or between the aboriginal Dravidians and the Hindu "Aryans" of India. The dolichocephalic Dravidian tribes are not a distinctly prognathous people as they have sometimes been represented to be. Moreover, the variations of facial angle for individuals in any tribes are so great that averages obtained on 25 subjects are probably not always accurate, and Thurston has apparently not considered this feature to be sufficiently important to record in his later work. There is a distinct difference between the Coorg and the Yeruva, but there are other tribes in South India which cannot be regarded as of a higher type than the

Coorgs and yet are equal or superior to them in orthognathism. The following measurements show the positions of the two tribes now under discussion :—

TABLE XIII.

Facial angles of South Indian tribes.

Badaga	...	...	71°	Irula and Pariah	...	...	68°
Kota and Kammālan	...	...	70°	Paniyan and Toda	...	...	67°
Madras Brūhman, Palli and Coorg	69°	Yeruva	...	...	...	...	66°

V.—VARIATION WITHIN THE TRIBES.

The above tables show that the Coorgs and Yerusas belong to two totally distinct ethnic branches; but in view of the fact that they have lived in close proximity, and almost domestic relationship with one another for a long period, I have scrutinized the records of each individual for evidences of a possible blood relationship in the near past. It may be stated at once that amongst the Yerusas, to their credit—either of moral rectitude or of physiognomical repugnance—no trace of Coorg blood is revealed in any of the measurements. Amongst those with Coorg names and assumed ancestry, two individuals show an uniform tendency towards the aboriginal characteristics, whilst there is a general tendency towards shading off in the direction of the Yeruva type when any one distinctive characteristic is considered. It is not intended by this last remark to suggest that there is actual Yeruva blood in any of the Coorgs; but it is highly unlikely that any of the higher castes in India are able to boast with certainty of complete freedom from the aboriginal black blood of the country, and even amongst the small number of individuals which I have measured amongst the Coorgs there are some which display a suspicious atavistic approach to the race of which the Yerusas are fairly characteristic members.

By selecting from amongst the 25 Yerusas, the 11 individuals who show a higher, that is a more leptorhine, type of nose than the average (89·6), and from these selecting the six who have a greater cephalic index than the average (73·6), we find that in other characteristics, such as stature, relative length of foot, fore-arm, span and girth of chest, they do not show any uniform variation in the Coorg direction. The following table shows the chief characteristics of these six individuals:—

TABLE XIV.

Measurements of 6 Yeruvas whose nasal indices are less and cephalic indices greater than the average.

SUBJECT.	Nasal index.	Cephalic index.	Stature.	Span.	Girth.	Foot length.	Cubit.
				Relative to Stature (=100).			
Kada ...	80	75	154	103.9	51.3	14.9	28.2
Nambi ...	81	77	158	104.4	49.4	15.1	28.6
Jogy ...	89	74	158	105.1	47.5	15.1	28.7
Belli ...	84	75	159	107.5	50.3	16.3	29.2
Murria ...	85	81	159	103.8	48.4	14.5	28.7
Nunja ...	89	77	157	105.7	50.2	10.0	28.8
Average for 6 ...	84.7	76.5	157.5	105.1	49.6	52.2	28.7
Average for the tribe ...	89.6	73.6	158.7	105.4	1.05	15.1	28.6

Similarly, if we take the individuals who vary on the opposite side of the average nose and head measurements, we find that there is no general concomitant variation in the assumed aboriginal direction. Thus there are 13 Yeruvas with nasal indices greater, that is more platyrrhine, than the average, and if we select from these the five which have also a head more dolichocephalic than the average, we get the following table of measurements:—

TABLE XV.

Measurements of five Yeruvas more platyrrhine, and at the same time more dolichocephalic than the average.

SUBJECT.	Nasal index.	Cephalic index.	Stature.	Span.	Girth.	Foot.	Cubit.
				Relative to Stature (=100).			
Kallinga ...	95	68	163	101.9	47.9	15.1	27.6
Bidda ...	95	70	154	105.2	52.0	15.1	28.3
Dod Nunja ...	93	70	155	105.2	49.7	15.3	28.5
Pileye ...	90	73	161	101.9	50.3	14.7	28.0
Buswa ...	90	73	164	107.3	49.4	16.0	29.1
Average for the 5	92.6	70.8	159.4	104.3	49.9	15.2	28.3
Average for the tribe ...	89.7	73.6	158.7	105.4	50.1	15.1	28.6

These five, therefore, whose noses are so wide and heads so narrow, show in their other measurements characters which sometimes vary in one direction and sometimes in the other.

Analysis of the figures for the Coorgs give a similar teaching: if we regard the leptorhine and brachycephalic tendency of the Coorg as characters opposed to his platyrhine, dolichocephalic neighbour, we find that the individuals who exhibit these "higher" traits most strongly are not uniformly "higher" in other respects, and, conversely, those who exhibit the aboriginal type of nose and head more than the average are not found to be more aboriginal in other respects, than their compatriots. This last statement is true *on an average*; but there were two individuals amongst the Coorgs I measured who *do* show a uniform tendency towards the aboriginal type, and one of these, whether by chance or the outcome of nature, has been decided by law to be a criminal. The measurements for these two are given below, and as one of them is recognised as a respectable member of his own community, I have suppressed his name so that this passing remark may become no handicap to his career as a Government official.

TABLE XVI.

Coorgs who are more platyrhine and at the same time more dolichocephalic than the average.

SUBJECT.	Nasal index.	Cephalic index.	Stature.	Span.	Fore-arm	Foot.	Chest.
				Relative to Stature. (=100).			
No. 25 ...	74	76	167	103.6	28.6	15.2	49.7
" 27 ...	76	79	177	101.1	26.8	14.7	44.6
" 28 ...	83	77	159	103.1	27.9	15.2	50.9
" 4 ...	75	78	171	100.0	26.3	14.7	50.9
" 5 ...	86	78	165	104.9	27.9	15.3	51.5
" 8 ...	79	78	166	104.2	28.1	15.2	49.4
" 14 ...	74	78	176	102.8	27.5	14.3	46.6
Average for the 7	78.1	77.7	168.7	102.8	27.6	14.9	49.1
Average for all Coorgs	72.1	79.9	168.7	103.2	27.6	14.8	48.7

These figures show that although seven subjects have noses and heads more in conformity with the aboriginal type than their compatriots, they show on an average no uniform tendency to imitate the aboriginal type in other race characteristics. Two of them, however,

Nos. 28 and 5, possess suspiciously wide and short noses, and with these aboriginal traits they are more dolichocephalic, lower in stature and possess longer fore-arms, longer feet, wider spans and larger relative chest-girths than the average of their tribe.

Taking the subjects who are more leptorhine and brachycephalic than the general run of the Coorgs, we find, similarly, that they do not show any uniform departure in other characteristics from the Coorg average. There are 18 Coorgs more leptorhine than the average, and of these 7 have an unusual tendency towards brachycephalism. The following table shows their measurements:—

TABLE XVII.

Coorgs who are more leptorhine and at the same time more brachycephalic than the average.

SUBJECT.	Nasal index.	Cephalic index.	Stature.	Span.	Fore-arm.	Feet.	Chest.
				Relative to Stature (= 100).			
No. 17 ...	66	84	172	100·0	27·3	18·9	48·3
" 18 ...	68	82	164	103·1	27·4	15·3	47·0
" 9 ...	69	88	160	103·7	27·4	14·5	50·6
" 21 ...	70	82	177	105·6	28·5	15·0	46·3
" 23 ...	70	89	158	105·7	28·1	14·9	51·3
" 29 ...	70	80	169	103·0	27·9	14·7	51·5
" 10 ...	68	81	175	105·2	27·5	14·3	50·8
<i>Average for the 7</i>	68·7	83·7	167·9	103·7	27·7	14·7	49·4
Average for the tribe ...	72·2	79·9	168·7	103·2	27·5	14·8	48·7

Amongst tribes which are the result of comparatively recent intermixing of totally different types we usually get a considerable amount of variation amongst individuals, and we require consequently a larger number of subjects to give an average measurement for the whole tribe. The foregoing analyses show that even when special subjects are picked out, having a combination of two peculiarities, they conform generally to the average in other respects, and we may take it for granted that in tribes which are not the result of immediate mixture, or half-breeds, 25 subjects taken at random give a very precise average. Amongst the pure aboriginal tribes a correct average will be obtained with fewer subjects than in mixed races, where individual variation is more frequent and pronounced. A comparison of the figures for the Coorgs and Yeruvas suggests a blood mixture in the

former tribe, whilst the latter are a very compact pure race, with a comparatively limited degree of individual variation. This point is especially well expressed by a diagram, grouping say the heads, noses, or some particular feature in which the two tribes show a striking contrast on the average. Taking the cephalic measurements, for instance, we find a much greater variation amongst the Coorgs than amongst the Yeruvas:—

TABLE XVIII.
Classification of heads.*

INDEX.	Dolichocephalic under 75·01.	Sub-Dolicho 75·01—77·77.	Mesaticeph. 77·78— 80·00.	Sub-brachy. 80·01—83·3.	Brachyceph. Above 83·33.
Coorgs ...	3	7	11	4	7
Yeruvas ...	19	5	...	1	...

The Coorgs show, as might be expected from their high average index, a larger proportion of brachycephalic individuals (7 out of 32) than any South Indian tribe. Of those measured by Thurston one Tamil Brahmin and two Korámas are the only brachycephalic skulls hitherto detected amongst these tribes.

The one aberrant Yeruva—Murria by name—shows a sub-brachycephalic index on account of the unusual shortness of his head, the breadth being exactly the average of his tribe. There was nothing in his features or general appearance to arouse suspicion, and the other measurements of the body do not show an uniform departure from the Yeruva type.

By grouping the nasal indices we find that there is a less noticeable difference between the two tribes in the matter of variation, but the Coorgs nevertheless show a tendency to trail out towards the aboriginal side.

TABLE XIX.
Classification of noses.

INDEX.	61-65 A	66-70 B	71-75 C	76-80 D	81-85 E	86-90 F	91-95 G	96-100 H	Above 100 J
Coorgs ...	3	14	8	5	1	1	...	...	...
Yeruvas ...	...	...	...	1	5	9	7	2	1

* Broca's scale.

This character is more clearly expressed by graphic representation of the groups (fig. 5). From this it will be seen that, whilst the majority of Coorgs have nasal indices between 66 and 70, which is not far from the usual European type, there are so many individuals with broad noses that the average is raised for the whole tribe to 72.1.

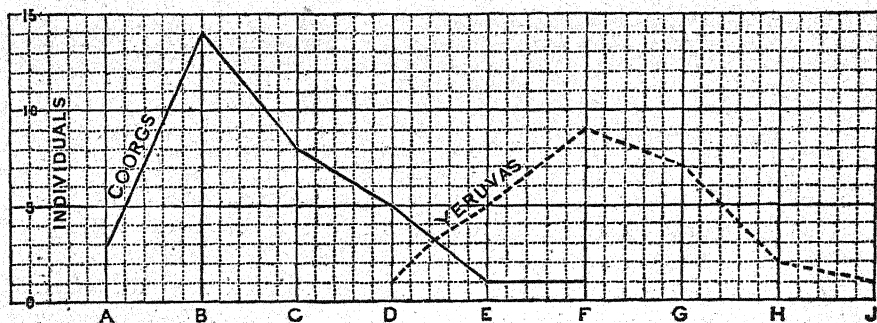


Fig. 5. Comparison of nasal indices for Coorgs and Yerusas.¹

¹ Whilst I have no reason to suppose that the character of this curve would be materially changed with a large number of measurements, the graphic method should only be resorted to for critical purposes with a larger number of individuals. In this case the curve has been "smoothed" by grouping the nasal indices in fives.

VI. SUMMARY.

The Coorgs and Yeruvas belong to two distinct ethnic types. The latter tribe falls into a group with the Kurumbas, Irulas, Paniyans and Kaders, who are the South Indian cousins of the Kols and Gonds living on the central highlands—people of a very dark colour, curly hair, thick, slightly everted lips, feeble prognathism, distinctly platyrrhine noses (index 89·6) low stature (158·7 cm.) and comparatively long feet, long fore-arms, wide span and dolichocephalic skull (73·6).

There is an average general tendency for the higher Hindu castes to differ from this type by a less pronounced depth of skin-colour, a more leptorhine nose, a greater stature, greater facial angle and less pronounced development of the fore-arms and feet. As a consequence, these characters are used in India as a general index to racial superiority, the higher castes claiming a considerable infusion of the blood introduced by the early Aryan irruption on the North-West Frontier. Measurements made on the Coorgs show that they possess these supposed superior characteristics in a more pronounced degree than many of the South Indian tribes who claim a higher caste position. The average height of the Coorg man is 168·7 cm. (5 feet 6½ inches), which is equalled only by the Todas (169·6 cm.) amongst the races of the south. Their nasal index (72·1) is of a higher type than any of the other tribes, except the nomadic Lambadis (69·1), who have a fair skin and speak an Aryan language, and the Sheik Muhammadans (70) who claim to be descendants of recent immigrants from the North. Regarded as percentages of stature, the Coorgs have a distinctly short foot, fore-arm and span. But the character which marks them off from all the other tribes of the south is their singular tendency towards brachycephalism, their cephalic index of 79·9 narrowly excluding them from Broca's class of sub-brachycephali. These characters, with their comparatively fair skin and general bearing, mark them off with unmistakable distinctness from the other races, who also speak Dravidian languages, and leaves the question of their ethnic relationship an unsolved problem.

VII. EXPLANATION OF PLATES.

PLATE I.

Profiles of average Coorg and Yeruva men.

The profiles are drawn to the same scale from the average measurements in the case of each tribe for height, length of head, length of nose, height of vertex above the intersuperciliary point, tragus and chin, facial angle, length of arm, height kneeling, and length of foot. As nearly as possible, too, the character of the hair, general facial expressions and usual modes of dress are represented. The plate is reduced by photography from the original drawing. The writer would suggest that this method of representing the physical characters of the tribes should when possible be adopted by the person who makes the measurements. It should be understood that no single individual ever represents the average of a tribe in all measurements, and for this reason photographs of individuals cannot convey a faithful impression to the ethnologist who is not content with a mere general impression.

PLATES II AND III.

Coorg dress.

The full dress of a Coorg consists of a long coat (*kupasa*) of dark-coloured cloth, open in front and stretching to the calves. The sleeves are cut off below the elbows exposing the arms of a white shirt, which is now generally of the regulation English pattern. A brightly coloured kamarband is tied around the waist and knotted on the left front. Into this, on the right side in front, the small Coorg knife (*picha katti*) is stuck, its sheath, ornamented with silver or gold facings, is fastened by an ornamental cord or metal chain to the waist-band. The large broad-bladed Coorg knife (*odu-katti*) is now more rarely worn (Plate III). When carried it is fixed into a brass clasp at the back, with its point directed obliquely up towards the left shoulder. Like the *kúkri* of the Gürkha this large knife was a formidable weapon in the hands of the Coorg warrior engaged in a hand-to-hand fight. But it is now used only as a test of skill and strength on festive occasions, an *actual* test in competitions and a *nominal* one when, for instance, a bridegroom or the principal guest at a feast is expected to cut through the trunk of a plantain tree at one stroke. The full-dress puggaree is of peculiar design with flat top (Plate II), but it is now only worn by a few of the older men and would be regarded as affectation in the young Coorg.

PLATES IV AND V.

Portraits of Yerusas.

Portraits of individuals never show the average characters of any tribe; but those of the Yeruva man and girl are sufficient to illustrate the unmistakable contrast which easily distinguishes any Yeruva from any Coorg. The portraits illustrate the platyrrhine type of nose, the thick, slightly everted lips without distinct prognathism, the well-marked superciliary ridges, high cheek-bones and the black, wavy, tangled hair which contrasts with the straight hair of the Coorgs. Yerusas seldom possess more than a few straggling hairs to represent a beard, whilst the Coorgs always show an abundant growth on the upper lip, face and chin.

*An Accumulation Droll and Rhyme from Bihar, with Remarks on
Accumulation Drolls.—By SARAT CHANDRA MITRA.*

[Received 18th February ; read 6th March, 1901.]

Accumulation Drolls or Cumulative Folktales are stories in which the narration proceeds by short sentences, and repeats at every step all the previous steps, so that at the end the whole of the steps are recapitulated. The number of folktales of this type, hitherto discovered and published, is very small, as appears from the versions mentioned below. Some folklorists conjecture that these tales originated in magical formulæ.

Accumulation Drolls can be grouped under three types, namely, (1) The Titty Mouse type, (2) The Old Woman and Pig type, and (3) The Henny Penny type. The group with which I propose to deal in this paper, is that of the Old Woman and Pig type, the story radical of which is this :—

(a) An old woman cannot get her pig over a style ; she asks a dog, a stick, fire, water, an ox, a butcher, a rope, a rat, and a cat to help her.

(b) The cat does so on a condition, and sets the others in motion till the pig jumps over the style.

As the result of an examination of the hitherto published folktales of this type, I find that they can be separated into two varieties. In the first the hero asks assistance from an animal or object, but it *refuses positively* to aid him ; he appeals successively to other animals or objects to punish the preceding animal or object but every one *refuses* to do so, till finally some animal or object *consents* and by moving sets the whole train in motion. To this variety belong (1) the mystical hymn in the Sepher Haggadah of the Hebrew *Talmud* concerning a kid ; the familiar English nursery tales of (2) “the House that Jack built” ; and of (3) “the Old Woman and the Crooked Sixpence” ; (4) the Scotch tale called “the Wife and her Bush of Berries” (given in Chambers’ *Popular Rhymes of Scotland*) ; (5) the Aberdeenshire variant, “The Wife and her Kidie” (given in the *Folklore Journal*, vol. ii, pp. 277-78) ; (6) the Sicilian variant entitled “Pitidda and her Mother” (in Crane’s *Italian Popular Tales*, pp. 250-52) ; (7) the Norse variety “How they brought Hairlock home” (in Dasent’s *Tales from the Fjeld*) ; (8) the Panjabi variant “A Grain of Corn” (in Mrs. Steel’s *Tales from the Panjab*) ; and (9) the Singhalese story in the first part of *The Orientalist*, vol. ii, for 1885.

To this group belongs the following new Cumulative folktale, from Bihar, which is now published for the first time. The translation of the Hindi runs thus—

Once upon a time there was a parrot. He found a chick-pea (*Cicer arietinum*) and took it to a mill to get it split. One-half of the pea came out of the mill, but the other half stuck in the wooden pivot on which the upper mill-stone turns. Then the parrot said to it:—

O wooden pivot, give me the pea;
My pea has stuck in you.
What shall I eat? what shall I drink?
What shall I take to the foreign country?

But the pivot did not give him the pea. Then the parrot went to a carpenter and said to him:—

O carpenter, split open the pivot;
My pea has stuck in it.
What shall I eat? what shall I drink?
What shall I take to the foreign country?

The carpenter said—"Do you think that for the sake of one paltry pea I shall split open the pivot?" Then the parrot went to the king and said:—

O king, punish the carpenter;
The carpenter does not split open the pivot;
My pea has stuck in it; *and so on*.

The king said—"Do you think that for the sake of one paltry pea I shall punish the carpenter?" Then the parrot went to the queen and said:—

O queen, persuade the king;
The king does not punish the carpenter;
The carpenter does not split open the pivot;
My pea has stuck in it; *and so on*.

The queen said—"Do you think that for the sake of one paltry pea I shall persuade the king to *punish the carpenter*?" Then the parrot went to the snake and said:—

O snake, bite the queen to death;
The queen does not persuade the king;
The king does not punish the carpenter; *and so on*.

The snake said—"Do you think that for the sake of one paltry pea I shall bite the queen to death?" Then the parrot went to the stick and said to it:—

O stick, kill the snake;
The snake does not bite the queen;
The queen does not persuade the king; *and so on*.

The stick said—"Do you think that for the sake of one paltry pea I shall kill the snake?" Then the parrot went to the fire and said:—

O fire, burn the stick;

The stick does not kill the snake; *and so on.*

The fire said—"Do you think that for the sake of one paltry pea I shall burn the stick?" Then the parrot went to the river and said:—

O river, quench the fire;

The fire does not burn the stick; *and so on.*

The river said—"Do you think that for the sake of one paltry pea I shall quench the fire?" Then the parrot went to the sea and said:—

O sea, dry up the river;

The river does not quench the fire;

The fire does not burn the stick;

The stick does not kill the snake;

The snake does not bite the queen;

The queen does not persuade the king;

The king does not punish the carpenter;

The carpenter does not split open the pivot;

My grain has got stuck in it.

What shall I eat? What shall I drink?

What shall I take to the foreign country?

The sea said—"Very well, I will dry up the river."

Thereupon the river said:—

"Let nobody dry me up.

I will quench the fire."

Thereupon the fire said:—

"Let nobody quench me.

I will burn the stick."

Thereupon the stick said:—

"Let nobody burn me.

I will kill the snake."

Thereupon the snake said:—

"Let nobody kill me.

I will bite the queen to death."

Thereupon the queen said:—

"Let nobody bite me to death.

I will persuade the king."

Thereupon the king said:—

"Let nobody persuade me.

I will punish the carpenter."

Thereupon the carpenter said :—

“Let nobody punish me.

I will split open the pivot.”

Thereupon the pivot gave the half-pea to the parrot, and he went his way.

From a comparison of the published versions of this variety of the Accumulative Droll, I find that some objects, namely, the stick, fire and water, play the same part in some of these tales. In the version from the Hebrew Talmud the stick beats the dog, the fire burns the stick, and the water quenches the fire. And so also in the story of “The Old Woman and the Crooked Sixpence” and in the Sicilian variant “Pitidda and her Mother.” In the Norse story, “How they brought Hairlock home,” the stick is replaced by a fir-tree, which is to fall upon the Finn who refuses to shoot the bear. There is also a remarkable similarity between the Panjabi story “A Grain of Corn” and this one from Bihar.

In the second variety of Accumulation Drolls, the hero asks assistance from some animal or object which *agrees* to help him *provided he fulfils some condition*; so, in order to fulfil that condition, he solicits assistance from another animal or object, and it also *agrees* to help him *provided he fulfils some other condition*; and so the requests and conditions go on till the hero attains his object or is killed. To this variety belong (1) the tale of “Moorachug and Manachaig” from the western Highlands of Scotland (given in Campbell’s *Popular Tales of the West Highlands*); (2) the story called “The Sexton’s Nose,” from Sicily (given in Crane’s *Italian Popular Tales*); (3) the Norse tale called “The Cock and Hen a-nutting” (given in Dasent’s *Popular Tales from the Norse*, p. 437); and (4) the Panjabi story of “The Sparrow and the Crow” (in Mrs. Steel’s *Tales from the Panjāb*).

To these I now add the following Bengali tale (hitherto unpublished) of “The Prawn and the Crow,” which runs thus :—

A fat Prawn was basking in the sun on the edge of a bank. A hungry Crow passing by happened to spy the prawn and, with the desire of making a meal of her, went to her and said—“Queen Prawn, I want to eat you, as I am very hungry.” The Prawn, seeing no way of escape from the ravenous crow, said—“Friend Crow, I have no objection to your eating me; but, as you eat all kinds of dirty things, I wish you would first wash your beak with water from the Ganges and then eat me.” The Crow said “Very well, I will do as you wish.”

Thereupon the Crow went to the Ganges and said to her—“O Ganges, give me some water to wash my beak with, as I want to eat a prawn which won’t allow me to eat her until I have performed ablution

with your water." To this the Ganges replied—"You eat all kinds of dirty things and I cannot allow you to dip your beak into my water; you must bring an earthen cup into which I will pour some water to enable you to wash your beak."

Thereupon the Crow went to a potter and said—"Friend Potter, pray give me an earthen cup to take water from the river Ganges, for she won't allow me to dip my beak into her water; I must wash my beak with Ganges water, as I want to eat a prawn which won't allow me to eat her, until I have performed the ablution." The Potter said—"Friend, bring me a deer's horn* to enable me to dig the earth, and to make the earthen cup you want, as I cannot dig earth with my fingers."

Thereupon the Crow went to a deer and said—"Friend Deer, give me one of your horns to enable the potter to dig earth, in order to make an earthen cup which I require in order to take water from the Ganges, as the potter cannot dig earth with his fingers, and the Ganges won't allow me to dip my beak into her water; *and so on.*" The Deer said—"Friend, bring me some grass to eat, so that after eating it I may give you the horn you want."

Thereupon the Crow went to a grass-cutter and said—"Friend Grass-cutter, give me some grass to offer to the deer, who will eat it and then give me one of his horns. I must give horn to the potter, who will dig earth with it; *and so on.*" The Grass-cutter replied—"Friend, bring me a scythe, as I cannot cut grass with my fingers."

Thereupon the Crow went to a blacksmith and said—"Friend Blacksmith, give me a scythe to offer to the grass-cutter, who will cut grass with it and give me the cut grass. The grass I shall give to the deer who, after eating it, will give one of his horns; *and so on.*" Thereupon the Blacksmith said—"Friend, bring me fire to enable me to melt the iron and to forge the scythe required by you."

Thereupon the Crow went to Fire and said—"Friend Fire, give me some fire to offer to the blacksmith, who will melt iron therewith and forge a scythe for me. The scythe I shall have to give to the grass-cutter; *and so on.*"

Thereupon the Fire consented, but, as the Crow went to take the Fire, he was burnt and died.

Next I may mention the third variety of Cumulative folktale. In this the hero's *death* is *mourned successively* by one animal or object after another, till the whole circle is involved in grief and confusion.

* [This is noteworthy; the use of horn instead of stone or metal. Does it imply that this tale must be very primitive? Iron is wanted afterwards for the scythe to cut grass.—Ed.]

To this variety belong the Norwegian story entitled "The Death of Chanticleer" (given in Dasent's *Tales from the Fjeld*, pp. 30-34), and the Panjābi tale of the "Death and Burial of poor Hen-Sparrow" (in Steel and Temple's *Wideawake Stories*).

Lastly, I came to the fourth variety which is of an anomalous character. In it may be classified the aberrant version of Accumulation Droll from Madagascar (given in *Malagasy Folktales*, by the Rev. James Sibree, Junior, and published in the *Folklore Journal*, 1884, vol. ii, pp. 136-138); and I add here an unpublished Accumulative rhyme from Bihar, of which the translation is this :—

While playing I found a kauṛi.
 That kauṛi was taken by the Ganges.
 The Ganges gave me sand.
 That sand was taken by a Goṇḍ.*
 The Goṇḍ gave me parched rice.
 That parched rice was taken by a grass-cutter.
 The grass-cutter gave me grass.
 That grass was eaten by a cow.
 The cow gave me milk.
 That milk was drunk by a cat.
 The cat gave me a mouse.
 That mouse was taken away by a kite.
 The kite gave me a feather.
 That feather was taken by the King.
 The King gave me a horse.
 That horse went to the other side of the river.
 On that horse rides Miyān Dālāl.
 Miyān Dālāl has got a long knife,
 Thereat trembles the town of Jamunāpurī.
 From Jamunāpur came a hero ;
 Round his neck hung nine hundred arrows.
 "I shall soon attack you"—
 From Delhi cries out the adversary.
 From Delhi and Kālikoṭ
 The valiant hero will get the first blow.

* The Goṇḍ (गोंड) caste in Bihar usually eke out their living by selling parched grain and rice.

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